



IMPROVEMENT ERA



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No. 7

Greatest Seer of Ages

PROF. J. E. HICKMAN

Education vs. Legislation

DR. JOHN T. MILLER

Practical Value of Science

DR. CARL F. EYRING

PATRIARCH HARRISON SPERRY

RAMONA W. CANNON

THE HOME EVENING


PROF. J. C. HOGENSEN

SUSTAINING THE GLORY OF
MOTHERHOOD


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STORY—THE SOUL OF
JOHN DILLON

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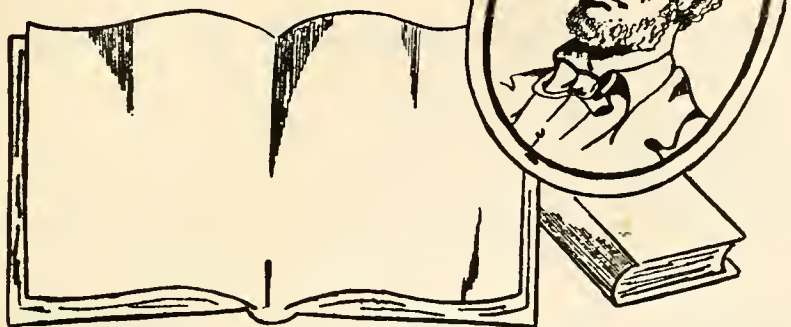


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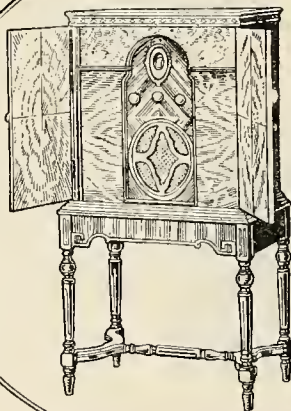
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IMPROVEMENT ERA

MAY, 1929

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Organ of the Priesthood Quorums, the Young Men's
Mutual Improvement Associations and the Schools of
the Church of Jesus Christ of Latter-day Saints

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EDITOR'S ANNOUNCEMENTS

The Greatest Seer of the Ages, by Prof. J. E. Hickman, will confirm the faith of Church members in their belief that Joseph Smith was divinely called. Even unbelievers who read, without prejudice, the statements which the Prophet made or which were given to the world through him, and to which attention is called in this article, will be convinced that there was something unusual about this modern prophet which his opponents have not yet been able to explain.

Another prize story, *The Soul of John Dillon*, is found in this issue. It was written by Chas. F. Steele, of Lethbridge, Canada. Young people will read it with interest and parents, who are too much inclined to sternness, will read it with profit.

Dr. Franklin S. Harris continues his interesting series on "Lessons from Common Things." This time his subject is "Osmosis." Not a very common thing, some people will say. The author, however, shows that it is.

Sister Susa Y. Gates asks the question, "Are we Prohibitionists?" Her article will be read with interest and will stimulate thought on this burning subject.

An article which will enable men who hold the Priesthood to trace their authority back to the fountain-head is in course of preparation by Elder Le-Roi C. Snow. In our day, when authority is being discussed with such minute detail, this information will be welcomed by all who have received this priceless gift.

The re-organization of the general presidency of Y. L. M. I. A. is treated by Elsie Talmage Brandley, editor of the *Young Woman's Journal*. She pays a beautiful tribute to the retiring president, Sister Martha Horne Tingey, and also to the incoming officers.

Ramona W. Cannon's account of the life of Patriarch Harrison Sperry touches some phases of Utah history about which very little is said but for which the Church has never attempted to apologize.

The story of a letter from the South Seas, written and delivered under most unusual conditions, is told in this issue by O. B. Peterson, general treasurer of the Y. M. M. I. A. It reveals some of the interesting and ingenuous characteristics of the natives.

Dr. John T. Miller, world traveler and lecturer, furnishes an article on "Education vs. Legislation and Law Enforcement." In it he describes the education which is of real value.

Read Pearl Spencer's "Unmailed Letter," and then, if you are a parent, ask yourself what kind of a letter your boy would write to you if he should put on paper just what is in his heart.

Can you answer these questions?

What is a tippie? Page 601.

What is osmosis? Page 565.

In what part of the sugar beet is the sugar manufactured? Page 565.

What does the *Springfield Republican* say about the hazard of law violation? Page 549.

What are Prof. Hogensen's suggestions for a Home Evening? Page 567.

What is the greatest weakness in the secondary school system, according to the U. S. commissioner of education? Page 562.

What part did Patriarch Harrison Sperry play in the early history of Utah? Page 540.

Who are the new officers of the Y. L. M. I. A.? Page 553.

Where and when is the Boy Scout Jamboree to be held? Page 617.

What are some of the astronomical truths which came to the world through the Prophet Joseph Smith? Page 535.

God's Choicest Gift


God gave us the sunshine,
The rain and the showers;
He gave us the Springtime,
The fields and the flowers;
He gave us the Summer,
The birds on the wing;
He gave them their music—
He taught them to sing.

He gave us the seasons;
In order they roll—
The Autumn, the Winter—
Perfecting the whole;
All Nature declaring
His glory and power,
With the sweet-singing bird
And the blossoming flower.

But the choicest of gifts
By His bounteous hand given—
The finest bestowed
In Earth or in Heaven—
Is the great Mother-love—
I'm sure there's no other
As needful and helpful
And faithful as MOTHER!



CAN YOU PICTURE A HAPPIER "MOTHER'S DAY"?



IMPROVEMENT ERA

VOL. XXXII

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No. 7

The Greatest Seer of the Ages

BY PROF. J. E. HICKMAN

WHEN our Father began his work anew in this dispensation it was assailed with unjustifiable bitterness. If men had taken Gamaliel's advice to the Jewish Sanhedrin and suspended judgment until "Mormonism" had died of its own weakness or had been vindicated in the earth as God's own cause, this nation would have been spared much humiliating history.

When God reveals a truth the longer it is in the earth the truer it appears, for science and experience proclaim it. But the longer the theories of science are before the thinking world the more they are modified or eventually abandoned, for nothing kills or vindicates a theory so quickly as working it for all it is worth; but he who studies and works eternal truths proclaims their divinity and finds they need no modification.

I am not disparaging science for I am a student and a lover of the same. When science discovers a truth it declares the Almighty's work. Science is an unsafe guide for men to stake their all and all on, but in divine revelation men can rest their cause—their hopes, their beliefs, their salvation. Yet an earnest scientist is a son of God trying to find out earth's truths. He is often in error but eventually science may discover all that the Almighty has revealed, and all that he may reveal for man is destined yet to discover every law by which he became God and by which the earth was formed.

Science is the ox-cart method of discovering truth, for often centuries after the Lord has proclaimed a truth, science, through her slow and belated methods, finally appears on the scene with the proof of the revelation of long ago. Unfortunately some withhold their wholehearted belief in heavenly revelations until they have heard the voice of science on the matter. None such can stand in the vanguard of thought and progress. Pure intelligence far outruns the belated utterance of proof. Yet our hearts rejoice when our beliefs are vindicated through collateral evidence.

Science is a good servant but an unreliable guide when measured by the whole truth and nothing but the truth. So far, science has been the false Messiah, for it led men from our Father in heaven

and his revelations with a promised hope, but now science with her truer vision is turning, in many cases, men's minds back to their Creator.

Blessed is he who has the will to believe for he outruns science; he stands on the mount of inspiration and revelation. He then can feel more than he can prove, and thus becomes the forerunner of science.

I shall attempt to verify this claim, that time and the intellectual advancement of the race will vindicate the Lord's revelations, in whatever garb or questionable form they may come.

With this in view, I wish to turn to the Book of Abraham found in the Pearl of Great Price. The parchment from which this book comes was found in one of the catacombs of Egypt. It was translated by Joseph Smith and now constitutes part of the Pearl of Great Price.

The truths set forth in this book are looked at askance by the world. Some years ago an attack, led by a noted minister of this city, aided by eight Egyptologists, was made upon the truth of the Book of Abraham. I haven't the time to review that controversy, but I desire to point out some unmistakable proofs of the verity of this book.

The translation of the parchment was begun in 1835, by Joseph Smith, the "Mormon" prophet, but due to the mobbings and drivings of the people the translation was not published until 1842.

Joseph's critics claimed he did not understand Egyptian and that his pretentions were a "farrago of nonsense." Whether he did or did not understand the Egyptian characters, Joseph Smith must stand or fall upon what he gave to the world in the Book of Abraham.

The Lord told Moses that when he spoke through a prophet that which the prophet uttered would come true and to him ye should give heed. I desire to measure the prophet from this standard, for truth has never gone in partnership with error.

The most rigid test possible to put upon the prophet is the system of astronomy set forth in the Book of Abraham. For there is told in simple narrative that God, through the urim and thummim, showed Abraham that: (1) All the heavenly bodies move in their spheres, (2) that the more advanced a world becomes from start to a dead world like our moon, the slower are its movements, (3) that all stars not only move in their own orbits, but groups of them revolve around mightier stars, (4) that some stars revolve around one center and some around others, (5) that stars are mighty in size and some are enormously large; (6) that other stars than the sun have planets like our own; (7) that the stars are innumerable to man yet Abraham's seed should be as numberless as the stars of heaven; (8) that

some groups of stars are close together and others far removed and, (9) finally, all stars revolve about the planet on which God dwells; that is, they all revolve around one common center. Let me say here the above truths set forth in the Book of Abraham were totally unknown by the astronomical world, for these facts lay shrouded in the vast unknown. At that time we had no means of measuring the size of a star; in fact, the first accurate measurement was not made until six years ago. Astronomers then did not know the stars moved and thus they were called fixed stars. Neither did they know the stars moved in orbits and much less that groups of them revolved about common centers.

Up to 1835 Herschel's telescope, the greatest in the world, had only revealed 100,000 stars. It was a bold utterance for Joseph Smith to declare that the stars were innumerable to man, while those stars were still hidden in the infinite night of space. The thought was so far beyond human conception as to be almost staggering.

Since that date astronomers, bombarding the heavens from every quarter of the globe, have discovered that, as the Book of Abraham claims, every star in the universe moves. Dr. Hill said that were one star to stop it would again be set in motion by the drag of the stellar universe.

Since Kirchoff (1859) perfected the spectrum analysis, astrophysics has advanced by leaps and bounds. The astronomers find now, as the Book of Abraham claims, that stars not only have their own centers around which they revolve, but that great groups of stars revolve around common centers. Hoeffler found that five out of the seven stars of the Great Dipper lie in the same plane and have equal motion in one and the same direction. The Pleiades of over 30 stars also move around a common center.

The Prophet Joseph in his translation says our sun with its planets revolves around Kolob, one of the mightiest stars. At the time Joseph revealed this fact the astronomers believed the sun stationary, though William Herschel had surmised that there was a slight displacement of the sun. But since then, astronomers now assume that the sun, with its planets, is plunging through space at the rate of 156 miles a second. This dizzy speed was not discovered until about three years ago. Before that, its speed had been computed as 12 miles a second. We have not yet discovered its orb, though it is known that it is hurtling towards the constellation of Draco. They are waiting to get enough of the sun's arc so they can compute its orbit.

What proof have we of the stupendous thought revealed in the Book of Abraham that the entire stellar universe is revolving around a common center? For over three-quarters of a century data have been gathered tending toward this view; and now all astronomers

are quite agreed that the vast mass of billions of stars revolve about one center.

Professor Kapetyn, a noted Dutch astronomer, says the visible universe consists of two distant parts which move at an angle of 115 degrees with each other and that one of these streams moves three times as fast as the other. The late Sir Alfred Russell Wallace and others declare the stellar universe is revolving like a mighty wheel.

If the Book of Abraham is not what it claims to be, where did Joseph Smith get these astronomical facts which antedate more than half a century the modern discoveries?

The assertion in the Book of Abraham that other suns or stars like our own have planets revolving around them is now strongly believed by many of our great astronomers.

Again, the Book of Abraham reveals that the stars are mighty in size. God in revealing these truths to Abraham did not say the sun was mighty, though it is 1,300,000 times larger than our earth. At the time Joseph Smith gave these facts to the world, we had no means of telling the size of stars and not until 1859 did astronomers devise ways of measuring them. Of recent years astronomers have found some stars a million times greater than our sun. Some stars are so large that one of them would fill the entire orbit of the earth, across which is 186,000,000 miles.

A noted astronomer, Dr. J. J. See, says some stars have a luminosity two trillion times that of the sun. If their intensity of light is any where near comparable, then there are stars at least a trillion times larger than our sun.

As I said in the beginning, the longer revealed truths are in the world, the more completely do time and experience vindicate their claims. Can any living soul doubt that Joseph Smith translated the parchment correctly? Can the most ultra-skeptical doubt the truth of the Book of Abraham? It holds in its open palm truth of its own declarations.

"When a man speaketh in the name of the Lord and things follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

To return again to my subject: Joseph Smith as seer and revelator claims that God had destroyed many worlds, yet many now stand which are innumerable to man. Such a statement seemed the wildest conjecture in 1832, as far as the slightest proof was to be had, but today astronomers have beheld the destruction of worlds off in the infinite deeps. Further, they now find our own earth is made of fragments of disintegrated worlds. This truth was revealed to the Prophet Joseph in 1832.

Now comes probably the most stupendous of all Joseph's declarations as a translator of the Abrahamic parchment: The Lord showed Abraham the stars and he said that they multiplied before his eyes and he could not see the end thereof. Yet he was promised that his seed should be as numberless as the stars of heaven.

Remember that in 1835 only 100,000 stars had been discovered. If there were any more no one knew it. It was impossible to know another one until the astronomers improved their telescopes, discovered the spectroscope and invented the photo-telescopic methods. Recently astronomers have announced that there are probably from 30 to 40 billion stars in our universe and there is no astronomer audacious enough to say they have discovered them all.

Staggering as this number is, it is only a small fraction of God's universe, for the telescope now reveals that there are over seven hundred thousand stellar universes as large and even larger than our own.

Some of these are so far removed from our universe that it takes light a million years to reach it from there, though light travels 186,000 miles a second. Aye, there are some of those universes so far removed that it takes from ten to a hundred million years for light to pass over the measureless void between us.

Suppose we take only 700,000 of those stellar universes that lie out there in the limitless space and multiply them by 30 billion, the estimated stars of our universe, and we get the meaningless number of twenty-one quadrillion blazing worlds. This does not reckon with the myriad dark stars or the numberless planets that revolve about the stars.

I can now vaguely understand what the Almighty meant when he said to Abraham that his creations were numberless to man.

I have briefly reviewed the astronomical facts couched in the Book of Abraham. I have pointed out wherein science has since discovered their accuracy. Conjuring, guessing, faking has never revealed a system of truth as given to the world by Joseph Smith. Of all facts that were put beyond human imagination they are the astronomical truths which I have reviewed, for they lay shrouded in the hidden creations of God's endless works. It was this revelation that stamped Joseph the transcendentalist.

No other seer of the ages has been put under so severe a test of his seership as was Joseph Smith and yet in this survey science affirms his declarations. No other seer of the past has revealed so many scientific truths which far antedate the discoveries of science.

If we are to judge a seer by the accuracy of his utterances, then eventually the world must proclaim Joseph Smith the greatest Seer of the ages.

Patriarch Harrison Sperry

BY RAMONA W. CANNON

[The writer acknowledges the assistance of Sister Mary Sperry and other members of the Sperry family, as well as of numerous friends of the late Patriarch, in preparing this material. The quotations are all taken from Brother Sperry's journal.]



PATRIARCH HARRISON SPERRY AT THE
TIME OF HIS DEATH

ACCORDING to poet lore, there was once a French peasant who grew to old age with a deep but ungratified yearning to see Carcassonne. This Roman-built city with its walls and skyward-reaching turrets lay but five leagues distant; yet circumstances combined to prevent the poor man from ever reaching the goal of his heart's desire. By its very contrast, this story makes more significant to us the stirring, adventurous lives of our pioneer fathers. Negation as against fulfillment. On the one hand, death approaching with only a narrow tract of life traversed—only meagre additions to the store of human experience. On the other hand, the end of the journey reached, with a vast, diversified expanse of life behind,

and a wealth of first-hand knowledge.

Brother Harrison Sperry was among the exceptionally interesting characters of our Utah history. His entire life was a panorama of color, danger, and high adventure. He may not have seen Carcassonne; but he saw a new city emerge, as if by slow magic, from an arid desert. He trekked over countless miles of sagebrush waste, fighting Indians, hunting food, acting as special policeman, and on many occasions as bodyguard to President Young. He worked the soil and experimented with sheep raising and new, untried forms of business. With his violin, his singing, and his dancing, he brought

comfort to the depressed and joy to the festive. Before becoming patriarch, he served fifteen years as bishop's counselor in the Fourth ward, and for thirty-one years as its bishop. Brother Sperry was capable of traversing those subtle, uncharted paths of spiritual experience which each man treads alone, and which lead to the Ultimate Reality. By his constant good deeds, his charity, his unwavering support of those in authority, he kept himself always open to spiritual suggestion.

Brother Sperry's ancestors came from Wales to America in 1650, and the imaginative Celtic temperament and Welsh love of music are still dominant traits of the family. Harrison was born at Mecca, Ohio, in 1832, and the family moved two years later to La Harp, Hancock Co., Illinois, "a wild new country." From his earliest memories his life was flavored with the tang of adventure. When he was five, he strayed one day a short distance from his house, and began to play in the tall grass. Suddenly a herd of deer bounded toward him. Before he could decide what to do, a considerable number of them had leaped over his head, and all were safely past.

When he was nine, the family were converted to "Mormonism" and he was baptized. He retained all his life a distinct memory of the Prophet Joseph, who "stood over six feet tall and whose voice was like the roaring of many waters." In spite of mobs who were everywhere persecuting the Saints. Harrison faithfully accompanied his father to meetings, where those present often spoke in tongues.



HARRISON SPERRY FIFTY YEARS AGO

One day the boy and his father were down on the creek bottoms looking for their cows, when a horseman approached. He was covering a certain district, warning all "Mormons" to leave the country immediately. Brother Sperry straightened up and replied that he had been one of the first settlers in that town and had tried to be a good citizen, and, said he, "I have four boys, and myself and

we all have good guns, and if you come, we will make it hot for you."

Although the mob became threatening, and marched up and down the country, the Sperrys remained unmolested.

In the spring of 1846, when Harrison was fourteen, began the exodus from Nauvoo. In February, during an exceptionally cold spell, the river froze so solid that many crossed on the ice. There, in their wagons and tents, they endured "untold suffering, and right in sight of their old homes." This period was the occasion of the advent of the miraculous flocks of quail which kept the people from starvation.

Brother Joy Sperry, Harrison's father, "gave away his home, worth \$2000 or \$3000, for a span of horses and harness," and that same spring started for the West, with his wife, two daughters, four sons, and a small niece. In cold storms they journeyed through mud into which the wagons mired. Yet they maintained their courage and continued over terrible roads through Iowa to the Grand River, where the Saints had a resting place at Mt. Pisgah.

Here Brother Sperry built a bark-covered shanty. Late one night he told Harrison that his mother was very ill, and asked him to go for Brother Mansfield, to administer to her. The lad found his way alone through the brush and blackness only to learn that all the members of the Mansfield household were also ill. When he returned, his mother was breathing her last. His father and sister were also ill, and no neighbors were near. In the morning he secured help and his mother was buried in a rude coffin.

These conditions were typical of what the body of the Saints endured at that time. Suffering and death on every hand. And in the midst of it, Brigham Young and the Twelve riding into Mt. Pisgah, calling for volunteers to make up the battalion of five hundred demanded by our government. In less than three weeks the battalion was raised and on the march.

The sick Sperry family were assisted by neighbors to move to Highland Grove, where a friend offered them part of a double log house. All the family had the ague, and Aaron had blackleg, a horrible disease from which he died in December. This same plague claimed about six hundred other victims.

On New Year's day of 1847, Brother Sperry called his children about his bedside, exhorting them to follow the Saints in their migration. Then he, too, died. One sister had married and gone East. The remainder of the broken family, with two wagons and four teams of oxen, and some cattle, set out in the second company of the seven to cross the plains that year. Once they were beset by

Indians who wanted to trade buffalo robes for a white squaw and whiskey, but who eventually accepted sugar and flour.

At one time an immense herd of buffalo, possibly 10,000, came straight for the camp. The pioneers sent men out to fire at them and turn them in the opposite direction to avoid a stampede of their own cattle. One such stampede did occur, in which a little girl was killed. There was also danger from wild beasts. Young Harrison went back one day to get a cow that was left behind because of lameness. Returning, he saw a mountain lion by the roadside. He had only a stick in his hand; so he whipped the cow to its utmost speed and kept an eye on the lion. After he passed, it ran into the road and looked at him, waving its tail uncertainly, but finally it concluded to go off into the brush.

This group of Saints arrived in October. The valley looked barren and desolate, the vast expanse of sagebrush and salt-grass relieved only by a few trees on the banks of the streams. The old ten-acre fort where Pioneer Park now stands, was already constructed, and inside this, crowded very close together, were the log or adobe houses of the settlers. The orphaned Sperrys constructed theirs of large adobes, about eighteen inches long and nine or ten inches wide. The roof was of poles, covered with grass, then overlaid with earth. During bad storms, however, this leaked, and at one time an entire side of the house caved in.

The Saints got comfortably and sociably through that first winter. Then the grasshopper plague, when their resources were almost exhausted, threatened them with actual death from starvation. They were living on sego and thistle roots, and game. The thistle roots were gathered by the river, and were a foot long in many instances, and tender. "You can't find them like that, now," says Brother Sperry's journal. "The Lord put them there for his people." The lad once wounded a sand-hill crane, which he chased for a mile and a half, when it turned and prepared to fight. It raised its head and was as tall as Harrison. It and the boy danced around each other, until after a terrific struggle, he conquered the bird, and, putting its legs over his shoulders, trudged home, looking himself like a huge bunch of feathers.

By 1849, there was less fear of the Indians and the city was surveyed; so the Sperrys left the fort.

This year it was deemed wise to send the cattle out to graze. Harrison Sperry, with his brother and brother-in-law, took the herd near Big Cottonwood Canyon. One evening as Harrison was preparing supper, he heard the cap of a gun snap, and saw an Indian about five rods away, with a gun leveled at him. He stopped to throw a bucket of water on the fire, then crept into the brush shanty,

where the three men lay with guns in hand most of the night. They heard not so much as the crackling of a twig, but in the morning discovered that the Indians had fled, driving with them the entire herd belonging to the Saints. Harrison ran back to the city and gave the alarm. Soon men were in hot pursuit. At Battle Creek Canyon, now Pleasant Grove, they found the Indians just ready for a feast on one of the heifers. There followed the first battle with the red men in Utah. It lasted nine or ten days, the men then returning with all the stock recovered, except the roasted heifer.

The following year the Walker War broke out in Provo, and Harrison was early on the scene. He fought three weeks, then one day he crept into a deserted shelter of the Indians, to try to discover the reason they could hold out under siege for so long a time. The Indians there had just had the measles and Harrison himself was soon very ill with the disease.

In 1853, this young man was a spectator when Brigham Young laid the corner stone of the Salt Lake temple. Again, forty years later, he was a witness when President Woodruff pressed a button and the capstone was lowered and the temple completed.

In 1856, occurred the tragic march of the second and third companies of the handcart pioneers. When these Saints had gathered at Iowa City, near the end of June, they learned of a delay in the delivery of carts and tents that were to be provided them. When these were at length completed, the companies decided to set forth and risk reaching the valley before cold weather set in. The entire journey was beset with difficulties. The Indians made constant depredations on their cattle and supplies. The winter was unusually early. There was frost in September and each day seemed to grow colder. The carts, made of unseasoned wood and constructed in haste, began to fall to pieces, causing further delays. The poor Saints were obliged to throw out articles of bedding and clothing to lighten the load. When they reached the Sweetwater, about a hundred miles the other side of Fort Bridger, they were indeed in a sad way, and the road ahead of them seemed impassable.

When President Young learned of the pitiful plight of these people, he was greatly perturbed. He immediately planned a relief expedition, and sent a messenger to Brother Sperry, requesting him to ride ahead, with a companion, to carry words of cheer to the sufferers. Horses were provided. Harrison hastily got together some lunch, and started with his friend at two o'clock in the morning, on a record-breaking endurance ride. They changed animals at stations along the way, and, heedless of food and rest, spurred relentlessly on, two nights and two days, over a short-cut known to Harrison. They found the Saints burying seventeen of their num-

ber who had died of exposure that day. They gave their message of encouragement, and helped to chop down the large center pole of a shelter, where the travelers had taken refuge. They made a fire of this and waited in some comfort for the approaching aid.

This courageous and sturdy youth played a part also in the dramatic invasion of Johnson's army. He was at the general celebration held in Cottonwood Canyon, at what is now Brighton, over July 23 and 24, celebrating the tenth anniversary of the arrival of the Saints in the valley. Porter Rockwell appeared upon the scene, informing President Young that an army was marching against the Saints, with bloodhounds and ropes to hunt down and hang Brigham Young and the Twelve, and to break up "Mormonism." President Young called the whole camp together "and in his speaking, fairly made the mountains tremble." "They can't come in," was his decision. The following day, the campers had "a grand time, with dancing, boating, fishing, and tramping over the mountains."

President Young ordered Lot Smith, with a detachment of men to go out and stop that army, but not to spill a drop of blood. The men avoided the soldiers and worked back to their supply trains. They gave the teamsters what they needed to live on, then set fire to every wagon. The teams and stock they drove in round-about ways through different gorges and canyons into the valley. Harrison was with the troops who were going to Echo Canyon to face the soldiers, when he saw Smith returning with this great herd.

The army remained in the mountain fastnesses all winter and had to resort to eating mule meat. In the spring, Salt Lake was abandoned. The Saints moved South, ready to destroy their homes, if necessary. Harrison remained in the valley with two or three hundred men who were acting as guard. He was detailed to City Creek Canyon. Officials in Washington were at last convinced of the malicious misrepresentation that had caused the sending of the army, and President Young was requested to let the army pass peaceably through Salt Lake. Harrison was detailed to come to Salt Lake to see the troops pass. "I tell you it was a grand sight. The troops went through still and orderly. Not a word was spoken, only by the officers giving the word of command. While the troops were making camp at the Jordan, the wagons were still coming over the bench and out of Emigration Canyon. Towards night, they had all got into camp, and the bugles were sounding the reveille. They stayed there two or three days and then marched over to what was called Camp Floyd. Then the Saints returned to their homes and farms. The Lord had accepted of their offering. We were again ready to burn or leave our homes, if it was desired of us. And

then we began to prosper. The soldiers had brought many things that we needed, and they made a market where we could sell our things."

In 1852, Brother Sperry had married Mary Mosley, who died seven years later, leaving one child. In 1861, he married her sister Susan, who had eight children. In 1873, he married Mary Ellen Butterworth, who had nine children. In 1875, he became bishop of the Fourth ward, and in 1906, he was ordained a patriarch. He also served as leader of the Waterloo ward choir. When dances were held in the Fourth ward meeting house or in the Stake House, Brother Sperry was always on hand with his violin. When his brother, Charles, came from Nephi, to conference, the two men would go to the home of Aaron, Harrison's second child, and practice the violin for hours, with Aaron at the piano. None of the three had ever had a music lesson, nor could read a note. Yet, Brother Sperry would compose a melody, and Charles and Aaron were quick to improvise harmonious accompaniments.

Needless to say, Brother Sperry was a loving father and companionable husband. He received the utter devotion of his wives and children. In the earlier days, they lived principally on milk, corn, and dandelion greens. Soon they were raising apples on an adjoining lot, and then plums, yellow, green, and blue. The boys helped to peel and dry the apples. They dried the plums and corn also.

For about twelve years, Brother Sperry was in the sheep business. He frequently had to choose between his sheep in the ward and his sheep on the hill. The result was, as with so many of the faithful pioneers, the business took a loss.

He also bought a farm at Tooele, where he was made president of the Fish & Dairy Co. He made four or five artificial lakes and filled them with spring water, and planted carp. Carp was very popular at the time, and it appeared that this would be a successful business. Suddenly, however, the fancy of the people turned from carp to trout, and the business declined.

In 1887, Brother Sperry was fined \$300 and sentenced to six months in the penitentiary for living with more than one wife. This term was shortened a month for good behavior. His diary is an invaluable document of that chapter of our Church history. It harbors no resentment nor bitterness. It casts rather a halo of gloriousness over the entire proceeding. So firm were these men in their conviction of the righteousness of their conduct, that they accepted this type of martyrdom almost with fervor.

The journal says of the day of arrival: "Came to pen in the

evening. Met a host of friends. Had a grand meeting and a good time."

The men were kept at police duty in different quarters. They read a great deal, and were always delighted with the opportunity to bathe and shave.

Visitors came on the walls with news of the wives and families of the prisoners, and with occasional offerings of "cough candy, flowers, butter, oranges, and other dainties."

The diary comments, "Towards noon it commenced to storm. It makes it very hard here when it storms. We all crowd into our cells and are as thick as hasty pudding."

There are many humorous touches throughout. "There were some female visitors here today, and they looked through the prison. They were accompanied by their male protectors." "Six or seven fresh fish this morning from the South." "Some of the men are blacking their shoes, others brushing up and trying to look nice, as they expect a female preacher here this afternoon. * * * Mrs. Dr. Wood then spoke and encouraged the prisoners to read the Bible more. She was astonished to see so many old, gray-haired, bald-headed men with stripes on. She said that if we had read the Bible more, there would not have been so many of us in prison today. * * * She spoke of murderers and horse-thieves, that horse-thieves were more to be dreaded than murderers. A secretarian minister addressed us, * * * and then left us just about as he found us."

The men had their visiting hours, after which "it seemed hard to go back through those ponderous gates again." They also had their sports, such as foot racing and boxing. "Some of the prisoners threw a Chinaman up in a blanket because he would not sing or put on the gloves."

Brother Sperry spent his fifty-fifth birthday there and challenged any man past forty to a foot race.

The same room served for the prisoners as dining-room, school-room, barber shop and work-room, where fans, mats, riding whips and bridles were manufactured. "Brother Rudger Clawson taught the bookkeeping classes."

Brother Sperry's musical ability was a boon at this trying time. Brother William Foster played the guitar and the two practiced together often. Other musicians were there also. "We had a grand concert in the evening. A long program that would have done credit to a city troupe." "In the evening, fifteen or twenty of the brethren met and sang some of the songs of Zion that made the old walls fairly ring. It was in honor of Brother Ellis, as he expects to be

released tomorrow, and is one of the musicians and singers. He plays the organ in our prison band."

Never before in history had there been a prison scene like those in the penitentiary at that period. Righteous men imprisoned for their convictions, along with murderers and low criminals of every description. Indescribable execrations in certain quarters; in others, groups of sober men, reading the Key to Theology, The Book of Mormon, The Doctrine and Covenants, Plain Facts (by Brother Penrose), the Bible, and other works of like nature; and discussing such questions as the monarchial and republican forms of government.

One of the last entries of Brother Sperry is: "I lay awake most of the time last night, reflecting over our present situation as a people, and our condition here in prison, and the spirit of the Lord rested upon me, and I shed tears of joy. My feeling is, O Lord, Thy will be done and not mine."

As the twilight of mortality crept on, Brother Sperry's spiritual insight and vision became, if possible, even more pronounced, until the time of his death, a few months since. At once gentle and combative, a man of spiritual but not material wealth, an artist and also a laborer, we have in Brother Sperry one of the unique characters developed by the "Mormon" religion, and possible to find only in the "Mormon" history of this dispensation.

BOUQUETS

Save not your flowers till friend and kin
Have gone and gates are closed,
But scatter them while yet they live;
Time may be short. Who knows?

What matters it when night comes on
And life's great race is run,
To place the flowers upon their bier
And praise what they have done?

Their virtues and their follies, too,
Our God will judge at last.
And to his judgment and not ours
Will rest their earthly past.

But here and now, how sweet to give
Fair blossoms day by day,
As they go struggling up the heights
Or stumble by the way.

Tomorrow may not be for us;
Today let's scatter cheer,
And give bouquets to those who live,
Bring joy while they are here.

Are We Prohibitionists?

BY SUSA YOUNG GATES

II SAT at a banquet table of the Daughters of the Pioneers the other evening when the resolution was read concerning the observance of the 18th Amendment. The resolution had received the endorsement of some other prominent social groups of women in the state and was offered for consideration by the Daughters there assembled. Naturally the vote to approve was unanimous. I thought one clause in the resolution might well have been omitted: "so long as prohibition remains a law of the land." This was a very suggestive gap in the fence, and no one would need to hurdle one's conscience with this easy egress through the very center of it.

Then someone asked, "Does that mean we shall observe it in public and private? Even at social functions where others may serve wine or wine concoctions—even brandied mincemeat?" Discussion flew around the tables. Coffee was likewise discussed as a social beverage. Should one make oneself conspicuous? was asked.

Now upon the answers to these questions hangs the law, and one might add the prophets. For those who have taught the Word of Wisdom for nearly a century, these questions should seem unnecessary. Are they? I ask you, my friends and especially my sisters. For, believe me, women are the social arbiters in all group life.

What mother or grandmother who drinks tea or coffee or wine in private or at social functions can be surprised if her son or grandson smokes or even turns bootlegger? Follow the question through, my friends, right to its logical conclusion. Do you tolerate the lowered standards which smooth over cigarette smoking and the looseness of moral fiber now so prevalent in certain social circles? The answer to this question as far as some Church members are concerned is, unfortunately, self-evident.

Am I my brother's keeper? Are you not?

Can you, as an elder in Israel, a worker in the temple or in the Relief Society, fail to recognize your position as example-setter in this Church and in this community?

Says Pres. Hoover in his first public announcement, as quoted by the *Literary Digest*: "But a large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime." The *Springfield Republican* says: "The

nation must incur a terrible hazard if it long tolerates crime and outlawry for the sake of an appetite." President Hoover's speech is characterized by the *Washington Star* as an indictment of those who "subjugate their duty as citizens to their appetites as individuals." "Shameful indeed is the indictment," confesses the *Middletown (N. Y.) Times Herald*. "But the worst of it is that we know it to be true and can, in conscience, only plead guilty."

Naturally, the Washington correspondents have much to say concerning the means the president is likely to bring into operation to carry out his purposes. "The first obvious step in building up a public opinion against violating the dry law will be to make it unfashionable in Washington," writes Clinton W. Gilbert in the *New York Evening Post*, and "there is not much doubt that the very great social power of the White House will be used to force respect for the law in official circles."

And within a day or two after the inauguration, it was being remarked in Washington, according to a *New York Herald-Tribune* correspondent, that the city, "both official and otherwise, is drier today than it has been in several years."

Remember that manufacturing or drinking any kinds of spirituous liquors is breaking both the law of the land and the law of the Church.

It is a known fact that Congress and all Washington has been most culpable in this matter. The example of official law-breakers in high political office has had the same fatal influence on the nation that failure to observe this law by our high Church officials would have through Zion. How proud we are of the rigid adherence to this law maintained from his youth up by our honored President Heber J. Grant and all his family; nor are we less grateful for the noble example set by our Apostle, Senator Reed Smoot, in the halls of Congress. Never has wine or spirituous liquors been served in his office or his home. When he first went there, in pre-prohibition days, he refused every offer to stock his office or home with the usual gifts of wine and whiskey sent to Senators and representatives. Nothing but water, cool and pure, has ever graced his table in public or private. More than that, he is and always has been a strict observer of the Word of Wisdom down to the last detail. No man or woman can rise up in this Church and quote President Grant or Senator Smoot as having weakened, by a hair's breadth, the force and power of their teachings and examples in this important issue before the people today. Senator Smoot in a recent address came out in the strongest terms in support of the prohibition law:

"If you want to know what I think about the prohibition law. I'll tell you," said Senator Smoot. "If I had my way I would

enforce it from the president and congress down to the humblest citizen in the country. We can't have respect for the law if it applies to but one class, and this holds not only with the prohibition law, but with every law."

It requires courage—yes—to turn down your wine glass or coffee cup at some special club or social function when all others about you, even perhaps some who should and do know better, are taking a little sip "for shame's sake."

But, personally, I don't like cowards, do you?

A PRAYER

Give us this day, O Lord, our daily bread,
The bread that feeds the hungry human soul,
The life for which the Savior's blood was shed,
The spirit that should conquer and control
All evil forces, till from pole to pole
The shining pinions of the dove of peace
May soar, and in one united whole
Men dwell where all the laughing loves increase,
Where battle flags are furled and drums of war shall cease.

Give us, O Lord, a thirst for righteousness
Such as the sages had in days of old.
If Thou wouldst comfort us in our distress,
Remove our hearts far from the greed of gold,
Let not the baser passions that controlled
The mighty nations that exist no more
Destroy the precious heritage we hold
From brave Crusaders who have gone before.
Bequeathing to the world their learning and their lore.

Give us, O Lord, intelligence to live
For those despondent creatures of our kind
Who have no hopes of happiness to give—
The seeming seekers who have failed to find.
Give us the blessings of the constant mind,
The faithful heart, the brave, determined will,
That we may leave our weaknesses behind,
Give up the passing pleasures of the hill,
And climb the mountain crags that give the finer thrill.

Give us, O Lord, the fever of the fight.
The strength of body and the iron will.
Let all the scattered legions of the right
Be gathered in the valley; let them still
Remember they must struggle on until
Their foes have all been humbled in the dust.
Give us, O Lord, the spirit that will kill
The baneful brood of sinfulness and lust—
Lord, may we gladly come and place in Thee our trust.



FOUR DEVOTED M. I. A. WORKERS. UPPER LEFT-HAND CORNER, MARTHA H. TINGEY; UPPER RIGHT, RUTH MAY FOX; LOWER LEFT, LUCY GRANT CANNON; LOWER RIGHT, CLARISSA A. BEESLEY

Changes in the Presidency of the Y. L. M. I. A.

BY ELSIE TALMAGE BRANDLEY

MARTHA H. TINGEY, RETIRING PRESIDENT

FORTY-NINE years in the presidency and twenty-four years as president—that is the record of Sister Martha H. Tingey in the Young Ladies' Mutual Improvement Association.

Chosen at the age of 22 to act as counselor to Elmina S. Taylor, she has ever magnified the appointment, and her wisdom, discernment and judgment have been unfailing. Being a daughter of Joseph and Isabella Horne, both staunch pioneers who had suffered the tribulations and persecutions incident to early pioneer life, it was natural that Martha should be possessed of a valiant spirit. Not strong physically, her indomitable spiritual strength and uplifting faith have given her power to carry on the work given her to do. Devoted to the cause of Mutual Improvement work, zealous to accomplish good among the daughters of Zion, and confident that her call would be followed by the ability and strength necessary to its fulfillment, she has worked with the modest dignity, sincerity and earnestness which are characteristic of her. A promise made by her mother, and repeated by President Joseph F. Smith when she was set apart as president of the Y. L. M. I. A., to the effect that she would be made equal to the requirements made of her, gave her a blessed assurance which helped to carry her over seemingly insurmountable obstacles. In spite of the delicate health which has been hers for many years, she has unflinchingly gone forward to accomplish her mission, and has fulfilled its demands gloriously. Always gentle, but never weak; firm, but never harsh; wise, but utterly without guile, she has enlisted the love and admiration of all who have had the privilege of associating with her.

A woman equally successful at home and in public, she has set for the young women of the Church an example worthy of thoughtful and prayerful emulation. Her sincere desire is that a testimony of the Gospel of Jesus Christ may find lodging in the hearts of all Latter-day Saint girls, that their lives may be sweetened and enriched by the beauty and truth therein.

To look upon the face of Sister Tingey is to realize that her frail little body has been the dwelling place of a glorious spirit. May the organization of which she has long been an able and fearless leader ever grow in righteousness, and every girl in Zion remember

that the strength of Sister Tingey's leadership was the strength of purity and faith.

After almost a quarter of a century of splendid and effective leadership, the Presidency of the Y. L. M. I. A. has been reorganized. On March 28, 1929, it was announced that President Martha H. Tingey had been given honorable release, and as her successor, Ruth May Fox had been appointed. A day or so thereafter President Fox announced that Lucy Grant Cannon had been selected as first counselor, and Clarissa A. Beesley as second—a noble triumvirate.

The new presidency is made up of women widely and lovingly known by M. I. A. officers and members, for all of them have devoted themselves to the work for many years and have traveled into many of the stakes of the Church in the interests of their organization.

RUTH MAY FOX, PRESIDENT

Ruth May Fox was born in England, and left motherless at the age of sixteen months. For several years following the death of her mother, she lived at the homes of various relatives and friends, always, if possible, with a Latter-day Saint family, for her father, who, with his wife had embraced the Gospel some years before, felt it important that the child should grow up with a knowledge of the truths contained in the new religion. Circumstances made it impossible for the little girl to be with her parent much of the time, and in spite of his interest in her welfare conditions threw her into unwholesome contacts, where she learned many things of which little girls should remain ignorant. When finally it became possible for her father to be with her more of the time, he conscientiously set about to teach her the principles of the Gospel, which have since become so dear to her.

Those who have not had the privilege of close association with Sister Fox cannot know the honesty, tolerance and humility which are among her outstanding characteristics. While a keen sense of humor, a flashing vein of wit and a decided opinion of her own are outward traits which sometimes veil the more delicate qualities, her friends know that each part of her nature is important in rounding out the pleasing whole. It is the combination of these which make her so delightfully human, yet withal so exceptionally strong and true.

Ruth was twelve years of age before she came to America, following her father who had preceded her by some months, and had been working as an expert carder in Philadelphia. The girl had crossed the ocean with an English widow and her daughter, who were to become step-mother and step-sister to her soon thereafter.

The family were congenial, and toiled with indefatigable determination in their zeal to make enough money to go to Utah. Finally their ambition was realized, and they set out on their long journey. In 1867, they reached the valleys of the mountains, after many months of travel by ox team and on foot.

In 1872 the girl was married to Jesse W. Fox, Jr. She is the mother of twelve children, ten of whom are living, and rearing families of their own. Who shall say how many staunch Latter-day Saints will be born in the line of descent of the humble, unknown little English girl?

In 1898, after spending about twenty years as a worker in the auxiliary organizations of the 14th ward, Salt Lake, she became a member of the General Board of Young Ladies' Mutual Improvement Association. One of her early contributions to the work was the idea of the Traveling Library, which for many years was an important feature of the program, and has since evolved into the Reading Course. Sister Fox realized that reading of a high standard is an education in itself, for having been handicapped in her own schooling she gained from books a deep fund of knowledge. Her literary achievements are well-known.

Ruth May Fox is a woman devoted to the principle which she believes to be right. The many calls of home, children, public and Church work have been adequately answered, and through them, and the associations made in them, she has developed and expanded into a personality of rare charm. In response to a declaration she made to the effect that she hoped nobody would ever describe her as being "sweet" when sweetness was not one of her characteristics, a reply came immediately from one of her friends: "Why should the salt of the earth be sweet?" There, in one descriptive phrase, is the word portrait of President Ruth May Fox—the salt of the earth.

LUCY GRANT CANNON, FIRST COUNSELOR

Sister Lucy Grant Cannon needs no introduction to the young women of the Church, for she has occupied positions of trust in ward, stake and general organizations for many years. She has found much joy in Mutual Improvement work, and part of that joy she has passed on to those who have been her associates. At the age of eighteen she was ward president of the Young Ladies' Mutual Improvement Association, and since that time she has been class leader, counselor in the Ensign Stake Y. L. M. I. A. presidency, member of the General Board, second counselor to President Martha H. Tingey and now, fittingly, first counselor to President Ruth May Fox.

Deeply religious, unselfish and obedient, she carries about with

her no atmosphere of sanctimony, but transmutes the abundant faith which is hers into beautiful living, and demonstrates every day the loveliness of true and vital spirituality. Her goodness engenders in others a desire to be good.

Lutie, as she is lovingly known to friends and relatives, is the second daughter of President Heber J. and Lucy Stringham Grant. At the age of twelve she met sorrow, for the mother to whom she was devotedly attached was taken in death, and Lutie, herself in delicate health, was left to help comfort the younger children. The mother's place was in a measure filled by "Aunt Gusta"—Augusta Winters Grant,—whose loving care for the bereaved children has been sincerely appreciated by them. The spirit of harmony and sympathy existing between the girls and their foster-mother is indicative of the nobility of their characters.

Calm, serene, untroubled—such adjectives must have been coined to describe Lucy G. Cannon. A girl was once heard to say that she never was very good at spelling after she knew Lutie, for she invariably spelled "tranquility"—"tranquilutie," for that is the effect she produced.

Lucy Grant, as a girl, had the blessed opportunity of partaking of a beautiful home influence. Her father and mother, Aunt Gusta, and Grandma Grant were all individuals of the highest type, and her association with them instilled in her heart ideals to which she is attaining. Knowing full well that the only adequate recompense possible to offer parents and loved ones for their devotion and sacrifice is a good life, happily lived, Lutie has done all in her power toward the payment of her debt.

In 1902 she was married to George J. Cannon, a son of Abram H. and Sarah Cannon. Eight fine children have come to share the home they have made, and two grandchildren have ushered in the third generation, and will have the privilege of participating in the graciousness and peace which characterize the home life of this family.

Music, books, kindness, laughter, hospitality, sympathy and prayer all go into the creating of the sweet influence of their home, but they are too definite to catch the indefinable charm therein; and without question much of the charm emanates from the lovable woman who presides at the side of her husband over it.

To many of the girls in the M. I. A. both now and in the years gone by, Sister Lucy Cannon stands as a light, illuminating the path that leads toward salvation. She is very good, very lovable, and very happy, harboring within her heart a love for all humanity, and unwavering assurance of the divinity of the Gospel of Jesus

Christ. Life has no greater gifts than these to offer, and they are given only to those who prove their worthiness.

CLARISSA A. BEESLEY, SECOND COUNSELOR

Exceptionally well fitted for her new position as counselor to the president of the Young Ladies' Mutual Improvement Association is Clarissa A. Beesley, who from the age of 17 has been engaged in the work of this organization. For eight years she was president of the 16th ward, Salt Lake stake; for four years she was a most efficient secretary in that stake, and for nearly two years was Y. L. M. I. A. president of it. Following a mission to the Central States, she was selected as a member of the General Board and two years later was made general secretary, which position she has held until her appointment as counselor in the presidency, in March, 1929, from 1923 to 1929, holding also the position of editor of the *Young Woman's Journal*. From this record it is obvious that she is well acquainted with every phase of the work of the association. The many hundreds who have been assisted by her intelligent and helpful suggestions and cheered by her kind encouragement feel that she carries into the presidency the constantly increasing powers of mind and spirit which are hers.

To the casual observer, Sister Clarissa appears to be modest and unassuming, but to the careful one she is that and much more. As a secretary she is accurate, dependable and conscientious, feeling more of a responsibility for the careful handling of affairs than if they were her own; as a member of the General Board she is capable and efficient, studying the problems of the organization and giving thoughtful attention to the details of the programs she helps to outline; as a friend she is true and loyal, appreciative of the affection bestowed upon her, and sincere in returning it; as a woman she is charmingly serious, and running all through her nature is a little thread of fun which ties the other qualities into a neat little package; as a Latter-day Saint she is what that name implies—spiritual, high-minded and true.

As she has honored Sister Tingey as president, she will honor Sister Fox in the same capacity. As the girls and women of the M. I. A. have recognized and appreciated her ability as secretary, they will recognize and appreciate her ability as counselor. As she has intelligently and cheerfully accepted counsel in the past, she will, in her new position have the opportunity to give counsel. May the Latter-day Saint girls realize that in Clarissa A. Beesley they will find the qualities for which the M. I. A. stands, and follow her example. By so doing, they will find a rich portion of the joy for which all were created.

Made in Marokau

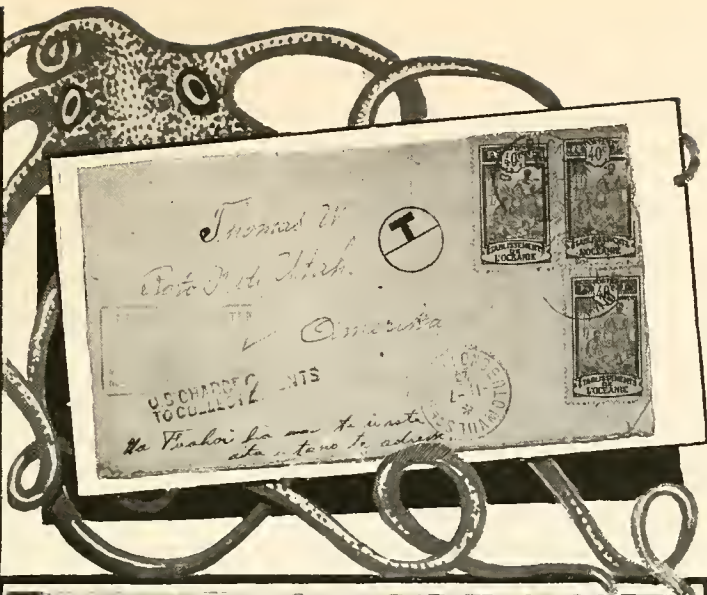
BY O. B. PETERSON

INGENUITY and civilization! To associate the word ingenuity with eminent inventors, discoverers, scientists, is natural to our trend of thought;—but what of associating it with the natives of a little coral atol four thousand miles from civilization? Ingenuity may well be numbered among the virtues of South Sea Islanders. They are not “over-read,” at least not to the extent of being unable to think for themselves; and when a problem arises in their daily routine, they set about immediately to solve it.

On the island of Marokau, Tuamotu Archipelago, the “mother of invention”—necessity—recently made one of her frequent demands, and a new brand of article was produced, which, were it really possible to trade mark, might appropriately have been labeled “Made in Marokau;” just as manufacturers in other lands adopt the happy expedient of marking their goods with “Made in Germany,” “Made in Japan” or “Made in the United States.”

Pahoa a Tahiaroa, branch president of the L. D. S. Church at that island, had just been made local governor, and he wanted to convey the good news to his old friend Toma (Thomas L. Woodbury), of Salt Lake City, who was a missionary on that island more than thirty years ago, but he found that he had no ink with which to write the letter. There was no store there, and ships during that particular season were very infrequent; but Pahoa needed ink, and he began to display his ingenuity.

“I thought of the octopus,” he writes. (In the body of the octopus is a bag of dark fluid which it emits when in danger, and which results in coloring the water for many feet around, losing the octopus to an enemy, and permitting it to escape before the water clears.) “I got my spear, went to the lagoon and sallied forth in my canoe,” he continues, “and it was not long before I had bagged my quarry. Upon returning to the shore, I extracted the much-needed fluid and tried to write with it. I found, however, that it would not adhere to the paper; so I tried mixing it with rain water, then with sea water, but with no better result. I then conceived the idea of an entirely new experiment. I took the juice from a cocoanut and boiled it, and then mixed it with the fluid from the octopus. Inaha! (Behold!) A beautiful brown ink was the result! It flowed freely, looked neat and adhered sufficiently to suit the most particular. In fact, I soaked the paper in water to determine whether the new ink would thereby be diluted and effaced, but, to my surprise, when the paper dried the writing was as



TOP (LEFT): TANE A TANE, FORMER GOVERNOR OF MAROKAU, AND BROTHER OF PAHOA A TAHIAROA, PRESENT GOVERNOR; (RIGHT), PAHOA'S LETTER AS IT WAS ADDRESSED TO THOMAS L. WOODBURY. BOTTOM: VIEW OF MAROKAU, SHOWING THE GOVERNOR'S HOME.

legible as ever. So I have continued thus to make ink, and I furnish it without cost to all the missionaries who come to this island."

The letter to Thomas L. Woodbury, mailed from that far-off coral atoll, was directed merely "Thomas W., Roto Miti, Utah. Amerika." It arrived in America all right, but was returned to the islands for "better address." By a coincidence, Elder W. Harrison Conover, now serving in the Tahitian mission, was in the post office at Tahiti when the letter, returned from San Francisco, was received and laid aside. The address, "Roto Miti," (Salt Lake) aroused Elder Conover's curiosity and interest,—it reminded him of

home. He claimed the letter, and his claim was recognized. It was an easy matter to find the name and address of Elder Woodbury in the mission records, and the letter was soon re-directed and sent again on its way to Utah.

This letter from Pahoa to Toma, however, did more than depict the ingenuity of the island native; it also portrayed the fact that he likes to view himself as having a keen sense of right and wrong. Pahoa had been made governor of Marokau, and he was proud to tell Toma about it, and especially just why he was the one appointed, by the French governor, in that solemn assembly of native chiefs. In explaining the reason for his choice, the French officer said: "I have chosen Pahoa a Tahiaroa to fill this important office because he does not drink liquor." This desirable trait of character, recognized and appreciated by the government officer, and which is peculiar to but a few on that particular island, had its inception when Toma and other missionaries first took the message of the restored Gospel to those people and endeavored to teach them the value of its precepts. Pahoa was then but a young boy, but he loved Toma and the others and was impressed with their teachings. Among the many truths taught by them and subsequent elders was that liquor injures both body and mind and hinders the attainment of prosperity and happiness.

"From my youth to the present time," said Pahoa, in this interesting octopus-ink letter, "I have always determined to oppose liquor. The French governor knows something of 'Mormonism;'—that its teachings have made the island people better; that its adherents abstain from liquor and obey the laws of the land. He knows also that at islands at which he calls in the course of his duties, where the local governor belongs to some church that does not place such stress upon the evils of liquor, etc., there is much trouble caused by intoxication and licentiousness; and the native governor himself, the very person who is expected to maintain law and order, becomes a helping hand in the breaking of law and the commission of sin. Therefore," he concluded, "in my office of governor, I will not permit liquor to be brought to this island, that my people may not waste their money on things that injure them."

Newton gained fame from watching an apple fall; Watt is known for having experimented with the steam from his mother's teakettle; but Pahoa has made a new brand of ink,—to him quite as important. And we find in this native islander of Marokau, not only the ingenuity to supply from nature's storehouse what he lacks and cannot purchase, but also the strength of character to assume responsibility and to obey law. The Gospel and his native environment have taught him to think for himself, and to act according to fundamental principles of right.

Education vs. Legislation and Law Enforcement

BY DR. JOHN T. MILLER

THERE are two methods of influencing the behavior of people. One is through education. The other is through legislation and law enforcement. When education is at its best it helps human beings to harmonize the organs of the body and to develop the primary elements of mind harmoniously. It is the fear of punishment instilled by law enforcement that should keep people from doing wrong, but does it?

Long ago it was reported that the Prophet Joseph Smith was once asked how he governed his people so well. It is said that he replied, "I do not govern them. I teach them correct principles and they govern themselves." Does the education of today develop self-control? About the middle of last century Horace Mann, America's greatest educator, said:

"When I look back to the playmates of my childhood; when I remember the acquaintances which I formed with nine college classes; when I cast my eye over the circles of men with whom professional and public duties made me conversant, I find amongst all these examples that for one man who has been ruined for the want of intellect or attainment hundreds have perished for the want of morals, and yet with the disproportion between the causes of human ruin we go on bestowing at least a hundred times more care and pain and cost in the education of the intellect than in the cultivation of the moral sentiments and in the establishment of moral principles. From year to year we pursue the same course of navigation with all these treasure-laden vessels going down to destruction around us and before us, when if the ocean in which they are sunk were not fathomless and bottomless the wrecks ere this would have filled it solid to the surface."

More recently that great pioneer educator of the Rocky Mountains, Dr. Karl G. Maeser, said on page 37 of his book *School and Fireside*:

"The prevailing system of feverish competition in our public schools, emphasizing as it does intellectual advancement to the almost entire neglect of every other requirement, engenders a spirit of selfish ambition, an evil which sadly mars the characters of many of our most prominent public men today. The educational methods prevailing in the public schools and homes in America, more than

anywhere else in civilized countries, neglect the cultivation of reverence. Hence the disregard for parental authority, out of which grows disloyalty to the laws of our country, disregard for the feeling and rights of fellow-men and a growing discontent with the conditions of society. No man can ever be true to his God who has not learned to be true to his home, his country and to humanity."

During the past ten years 24 varieties of intelligence tests have been devised, and many have come to believe that they have reached a finality in the study of mind and character development. But in studying 1,000 brilliant children Prof. Terman of Stanford found that in one-fourth of them there was a low character quotient connected with the high intelligent quotient. Supt. Nellis of the Whittier State School for boys told the writer that his best teamsters, dairymen, farmers, and mechanics had been declared sub-normal by the intelligence tests. The writer has studied all the boys and girls in the reform schools of three states and among them he found some of the keenest intellects that he has found anywhere, but they were associated with uncontrolled impulses. There is still too much effort in education to make high marks intellectually and to neglect character building. Vocational, moral and child guidance have been retarded throughout the world for the lack of a system of human nature as a basis for such work. In his valuable article on "Guidance of Youth," which appeared in the *March Improvement Era*, Dean Bennion said: "In the inter-mountain region little has been done to assist boys and girls to solve these most baffling problems." At the educational convention held in Los Angeles, Dec. 18, 1928, State Supt. Cooper, who is now United States Commissioner of Education, said:

"The greatest weakness in California's present secondary school system is its failure to offer students more personal counsel. * * * Guidance and counsel would be of the greatest value but we have in California no system for offering counsel to high school students. Guidance in the better use of leisure would prevent much juvenile delinquency."

While the writer was giving guidance to 2500 high school and college students in the schools of El Paso, Texas, he received a letter from one of the leading educators of America in the which the following occurs: "I am greatly interested in the work you are doing. Efficient guidance is the greatest lack in our educational system today. If you have methods of guidance which are practical and scientifically accurate, you certainly ought to let the world know about it."

If the system of human nature used by Horace Mann and Dr. Karl G. Maeser as the basis for all their educational work were uni-

versally adopted and taught from the kindergarten up, many of our most perplexing problems of human culture would be solved. The most significant thing in education today is that the emphasis is being taken off the intellect and placed upon the feelings. This movement is being led by the psychiatrists. It is being discovered that vice and crime are due to uncontrolled impulses and not to feeble intellects. The abuse of a few primary elements of mind causes not only juvenile delinquency but also adult crime. Drunkenness and gluttony are the abuse of appetite. Stubbornness is the abuse of firmness. Quarreling and fighting are abuse of courage. Theft is the abuse of thrift and acquisitiveness. The social evil is the abuse of the powers of reproduction. Dishonesty is the abuse of conscience. All the primary elements of mind are good if they are used right. Education must unfold and train all the elements of mind to produce love, harmony and unity.

Law enforcement is necessary under present conditions, but the more efficient education becomes the less need there will be for law enforcement. When individuals get such good self-control that they can rule from within there will not be need to suppress from without. On page 271 of *The Problem Child in Schools*, Prof. Nudd makes this significant statement:

"While the emotional life of the child, which gives rise to the attitudes toward experiences which determine behavior, has long been recognized as an important factor in education, it has remained more in the realm of theory than of practice. This has been due, not only to the traditional notion of the school as an agency for imparting information and manual skill, but also to the well-nigh universal absorption of educators in the dramatic movement to measure intelligence and achievement, and to a lack of knowledge and means to deal adequately with problems of behavior."

Just as the machinery to take care of the sick is necessary today, so the machinery for law enforcement is necessary. But both science and revelation testify that disease can be prevented through proper education; vice and crime can be prevented in the same way. Where can the remedy be best applied? In the institutions where people are trained to be the custodians and trainers of human lives. They must make the study of human nature the basis for all their work. If the mind is to be properly trained the trainer, whether parent, teacher, minister, doctor, social worker, or what not, must know the primary elements of mind and how to adjust them to produce harmony.

Thirty years ago Herbert Spencer was considered the greatest philosopher of his time. He saw the lack of human culture education and offered this criticism: "If by some strange chance not a

vestige of us descended to the remote future save a pile of our school books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. 'This must have been the curriculum for their celibates,' we may fancy him concluding. 'I perceive here an elaborate preparation for many things: especially for reading the books of extinct nations and of co-existing nations (from which, indeed, it seems clear that these people had little worth reading in their own tongue); but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for the gravest of all responsibility. Evidently, then, this must have been the school course of one of their monastic orders.' " Since then all kinds of courses have been prepared on parent education and child training, but none of them have as a basis the true science of mind or a study of human nature. The remedy for this defect must be furnished by training schools. Their failure in this important work is commented on by one of America's leading educators, Prof. M. V. O'Shea, on pages 39 and 53 of his book *Education as Adjustment*, as follows:

"Nowhere apparently has formalism been more evident than in the training of the teacher. The normal schools have in the past been great dispensaries of formalism; they have taught rules rather than human nature; they have tried to make the teacher a shopman instead of a naturalist. * * * The men in the Normal schools are not utilizing their unsurpassed opportunities to observe the outcome of studies and methods upon developing children. The Normal school belongs very largely to the genus shop rather than to the genus laboratory. It spends its energies in applying what it thinks is truth rather than in adding to the body of truth, or even in testing in any critical way what it has inherited from the past."

After observing the work of teachers for 35 years in the schools of more than 1,000 cities around the world, I am convinced that to develop a system of education that will lessen the need for legislation and law enforcement there must be a human-nature basis for the training given to teachers so that they can harmonize the lives of children.

"Fellow-citizens, we cannot escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation."

—Abraham Lincoln.

Lessons from Common Things

BY DR. FRANKLIN S. HARRIS, PRESIDENT OF THE
BRIGHAM YOUNG UNIVERSITY

5. OSMOSIS

WHILE the name at the head of this article is not a very common one, it is used to denote one of the most common processes in the world of living things. No animal or plant could long survive without the action of osmosis.

Just what is osmosis? If you should take a membrane, such as the bladder of a pig, and place in it a solution of salt and water, and then put the bladder in a bucket of water, you would find that the water from the bucket gradually penetrated to the inside of the membrane and expanded the bladder. If you should measure the pressure exerted by the water as it entered, you would find that it had really forced itself inside in spite of great opposition by the bag. So strong is this inclination of the water to dilute the salt solution that there is nothing you could do to prevent the water from penetrating through this membrane.

In defining osmosis it is usually stated that wherever there is a semi-permeable membrane separating solutions of unequal density there is a tendency for the water to pass from the diluted to the concentrated solution; or, in other words, there is the tendency for the strength of the solution on the two sides of the membrane to become equal. This principle comes into play in almost every activity of the animal or plant body. For example, if you take a drink of water, the water goes into the stomach, and there, because on the outside of the stomach the blood has a greater concentration than has the stomach, the water passes into the blood and tends to satisfy this inequality of the solutions. By this same process food stored in the body passes from cell to cell, from the place that it is in reserve to the place that it is needed.

In the plant, the small roots go into the soil and because the plant juices are more concentrated than the moisture of the soil, water passes through the cell walls of the plant and then from cell to cell, up through the stems to the leaves, where it is evaporated. The leaves are the place where the actual food of the plant is manufactured from carbon dioxide which came from the air and the water, which we just traced from the soil. The soluble sugar manufactured in this process then moves from cell to cell throughout the plant where it either is used directly or stored. In the case of sugar beets, the sugar is manufactured in the leaves and then passes down to the

roots where it is held in reserve for later growth. In sugar cane, the sugar is stored in the center of the stalk. In the potato, the sugar goes into the tuber where it is stored in the form of starch. In grain, the material moves about until it is finally converted into starch in the kernel of the grain. There it is held in reserve either to furnish food to the new plant or to be used by man.

Throughout all these processes osmosis plays an important part, aiding the transfer of food from cell to cell within the plant, and distributing water and food through the various organs. Take away this principle of osmosis so that there would be no transfer of water or food, and just what would happen? The whole world would instantly be deprived of life, for there could be no growth and scarcely any excretion of waste material.

I wonder how it happens that in the world in which we live, all of these properties which scientists have discovered, function just as they do, when if there were ever so slight a change there would be no scientists or anyone else in the world. It is a question that the philosopher and the most ordinary person among us all might ask ourselves and all might ponder on it long before arriving at the right answer. Did it all happen just by chance or was it purposely designed by an infinitely wise Creator?

I AM SO TIRED

"I am so tired, Mama." Little Madge,
So weary of her dolls and "playing house,"
Creeps softly into Mother's arms, and knows
She finds a welcome there.

"I am so tired, dear." Her toil-worn Dad,
His burdens almost more than he can bear,
Turns eager steps toward his loving wife,
Sure of a welcome there.

"I am so tired." Weary of the tasks,
The endless toil of every mother's day,
She longs to rest within her husband's arms,
Sure of her welcome there.

Dear Father, help me so to live this life,
That, when I pass into the Great Beyond,
My weary soul may creep into Thy arms,
And find a welcome there.

The Home Evening

BY PROF. J. C. HOGENSEN, UTAH AGRICULTURAL COLLEGE

I DESIRE to discuss three phases of the subject: 1st. What is a home? 2nd. Why do we need a home evening? 3rd. How, a home evening?

A home is the abiding place of love, joy and happiness. It is the place we like best to be, the place where system and order, one of the first laws of heaven, abide and where peace and love abound. It is the place where the family circle, the unit of civilization, is most sacred and respected. The L. D. S. home should be the greatest and best institution in the world, because it is governed by the sacred laws of the Gospel. It is the place of prayer, where the Holy Spirit dwells. It is the place of unity, where no secrets are to be found, but where frankness and unselfishness fill the air with helpfulness. It is there that perfect union, each for all and all for each, is the rule. If this were true of all our homes, then we would find the vision of Ingersoll fulfilled, wherein he says:

"I see a land of happy homes, a land where music's myriad voice is heard, and lips are full of joy and song; a land where no prisoner mourns, no exile pines, a land without the beggar's outstretched hand, without the miser's stone stare. I see a land where labor reaps its true reward, where work and worth go hand in hand, and as I look—life lengthens, joy deepens, love canopies the land, and over all in the bright blue of the heaven shines the bright star of eternal hope."

A humble cottage or a palace may each be the home of someone, but neatness, cleanliness, care and repair are always found there. A tumble-down shack, where carelessness and shiftlessness are apparent on every hand, may be a place to eat and sleep, but never a home. Home extends beyond the four walls of the house to the surroundings. No unkempt, weed-covered yard can ever be part of a real home. It may be an adjunct to a house where people exist, but never to a home.

In this day and age most homes where the father and mother have affection and consideration for each other and for their children has a neat appearance, with lawn, flowers, shrubs, and trees. We sometimes hear it said that love makes the home. That is true, but how much easier it is to love and be content when surrounded by the joys and comforts of flowers, shrubs, lawns and trees. God has given us these to enjoy, for our comfort, contentment and happiness.

Home today has changed somewhat when compared with what

it was a number of years ago. Formerly it was a complete unit, where all the activities of the entire family were continually centered. The father and boys were on the farm, doing chores, and chopping wood. The mother and girls were carding, spinning, weaving, cooking and canning, and the thousand and one little things which our fathers and mothers used to do. Reading, sewing, checker playing were the pastimes in which they usually engaged in the evening around the stove and the coal-oil lamp. Everything was at home with no outside attractions. The principles of the Gospel, the plans of work and the doings of the day just past and the duties of the coming day were timely topics of discussion.

Today things have changed, the automobile has eliminated distances; the moving picture, the school and church activities, the clubs and the radio have all contributed to a new order of things. They have enlarged our vision and our circle of activity so that the home today has less influence and more leisure time than it had formerly. In those olden days systematically planned home evenings were unnecessary, because they were all home evenings. Today, the Church recommends at least one home evening a month, where all the members of the family can participate and become acquainted with one another, I do not believe that one evening a month is often enough; one evening a week would be much better. I sometimes wonder if our work in public and Church affairs, which takes us away from home and family so much of our time, is really and genuinely worth while, when it causes such loss of association with and consequent neglect of our own families. No man can doubt that our families are our first consideration. We are responsible to the Almighty for them. I believe that everyone can arrange his affairs and systematize his time so that both the Church and his family can receive their proper share of his time, attention and service.

Home evenings may be carried out in different ways, according to the needs, desires and inclinations of the family. There is no set rule nor definite order of things. The programs need not be long nor need they always be the same in the same families. In fact, I think that variety helps to make them more interesting and enjoyable. A home evening should not be spent in feasting nor in dancing or playing cards. Though occasionally a few dances by members of the family may occupy part of the home evening with profit. Music should always be part of the program. Refreshments consisting of apples, home-made candy and pop corn, help to make the evening enjoyable. A good home-evening program is one where every member of the family participates. Family singing, in which all participate, should be enjoyed, followed by a program, some part of which is contributed by each member of the

family. Quiet heart-to-heart talks are in order and will prove beneficial alike to parents and children. Short, concise readings from the scriptures, and sometimes from an interesting book, make a good program. Playing of games, story telling, relating exceptional experiences by members of the family are much enjoyed.

Good evening programs may be selected from the radio, if care is exercised in keeping tuned-in on that which is elevating and educational, instead of the jazzy, frivolous music of the dance halls.

A short program each evening, followed by family prayers, helps to knit the interests of the family together.

Most of us fathers and mothers leave too much to the schools and Church organizations. If our sons and daughters are to grow up to be the kind of men and women we desire them to be, every opportunity that is afforded us should be grasped to draw our boys and girls to us. This will help to keep us in their confidence. We must, in our family life, teach by example as well as by precept, and must take time to guide, persuade, and direct the thoughts and actions of our boys and girls.

The following poem by Roy Semple House should give parents food for thought:

A father and his tiny son
Crossed a rough street one stormy day;
"See, papa," cried the little one,
"I stepped in your steps all the way."

Ah, random childish hands that deal
Quick thrusts no coat of proof could stay,
It touched him with a touch of steel,
"I stepped in your steps all the way."

If this man shirks his manhood's due,
And heeds what lying voices say,
It is not one who falls, but two—
"I stepped in your steps all the way."

But they who thrust off greed and fear,
Who love and watch, who toil and pray,
How their hearts carol when they hear,
"I stepped in your steps all the way."

May God bless our homes, may he bless us as fathers and mothers with joy and wisdom, may he bless the boys and girls that he has given us, that they and we may all grow and develop into the kind of men and women that our Father would have us be.

"Perhaps one of the reasons I have been a target for so little abuse is because I have tried to refrain from abusing other people."—*Calvin Coolidge.*

The Practical Value of Pure Science

BY DR. CARL F. EYRING, PROFESSOR OF PHYSICS AND DEAN
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A FEW years ago I had the pleasure of working with Dr. Robert A. Millikan on the fascinating problem of pulling electrons, the corpuscles of electricity, out of a fine tungsten wire by means of strong electrical fields. So close were we to the unknown, so much were we pioneers in the field, that the experiment was truly an adventure. Danger lurked in high-voltage generators. Apparatus, which had taken months to prepare, demanded such care of manipulation that scouts on the frontier were never more wary. After painstaking effort and many weeks of searching after the truth, the door to the great unknown opened slightly, and we felt the warming influence of a new light. A scientific fact had been born. To a scientist this is romance.

"But what is the use of this pulling out of electrons?" a friend asked. "Why not spend your time on a problem that is more practical?" Was it possible that I had wasted more than a year's time chasing a will-o-the wisp? Surely pure science has a value, and assuredly the researcher, motivated simply by the love for truth, is not a fool.

No touchstone has been given man by which he may at once determine the usefulness of his discovery. Often the practical value is slow to appear; sometimes it does not appear till the next generation. Frequently a single discovery can have no practical value till combined with other findings, and yet in the chain of discoveries it may be an indispensable link.

One hundred and ten years ago the Danish physicist Oersted discovered that an electric current produces a magnetic effect. He held a wire, connected to a battery, near and parallel to a magnetic needle. The needle was deflected. Never before had a relation between electricity and magnetism been detected. If this single scientific fact were transferred back into the great unknown we would have to surrender the electric motor, the telephone, the telegraph, the radio and the submarine cable. Horse cars would return to cities; steam power, with its accompanying forests of whirling belts and shafts, would again enter the factories; and the post would become the only means of communication.

Ninety-eight years ago Michael Faraday discovered that a pulsating electric current in one wire will generate a current in a

nearby wire. He also demonstrated that a magnet thrust into a coil will generate a current. He made public exhibitions of his discovery, and on one occasion a statesman asked him, "Of what use is your discovery?" Faraday replied, "Some day it may be developed so that you can tax it." On another occasion a lady asked, "But what is the use of it all?" He replied, "Madam, will you tell me the use of a new-born child?" Faraday sensed the importance of his discovery, for he was the first to build a dynamo; yet when he made these answers he certainly did not realize that one hundred years later the infant would be grown-up and be worth more than twenty-five billion dollars.

More than one hundred years ago Sir Humphry Davy discovered that an intense light could be produced by heating a platinum wire to incandescence by means of an electric current. Fifty years ago Edison made a commercially successful carbon filament electric lamp. Today nearly one hundred million dollars are spent in the United States for incandescent lamps.

At the beginning of the last century Thomas Young first demonstrated the interference of light waves. Strange as it may seem, this discovery and the technique established by Michelson in his study of this phenomenon helped win the war, and it has since aided greatly in the American method of mass production. Three different companies were engaged in making U. S. Army rifles. The interchangeability of parts was a very important specification. It was found that the rifles manufactured by any one company, when taken apart, could be reassembled with ease even with a promiscuous selection of parts. However, if rifles from the three manufacturers were dismantled and the parts mixed, the lack of exact similarity of size made interchangeability impossible. This meant that the inch did not have the same length in the three factories. By making use of the interference of light, the United States Bureau of Standards worked out a method of standardizing the measuring instruments of the rifle manufacturers so that complete interchangeability was established. Using this same method, instrument manufacturers are now making blocks or gages which are accurate to the millionth of an inch. It is easy to overlook the fact that a scientific principle, discovered more than a hundred years ago by a physicist motivated only by the lure of the unknown, is now helping to put the great American system of interchangeable manufacture on a sound basis.

Many more examples could be presented to show that scientific facts discovered in the humble quest for truth in later years have been woven into the vast industrial fabric of our civilization. New-born facts of science, often unappreciated, many times at maturity

have brought comfort, freedom, and wealth to a once uninterested world.

From the days of Galileo to the present, physicists have not only been accumulating scientific facts, but they have been building the theories, laws and principles of physics. A study and classification of scientific facts leads to the recognition of relationships or uniformities. An original and fertile mind sees the possibility of building a coordinating principle that will correlate the observed data and give impetus to new investigations. A preliminary guess is made as the first step in building a scientific law or principle, but the scientific method demands that this first conclusion, reached through logical and intuitive processes, be checked and rechecked by further experimentation. It is this cycle of experiment, followed by logic, followed by experiment, again followed by logic, etc., etc., that characterizes the scientific method more than anything else.

By this cyclic procedure the scientific law or principle develops through the following steps: (a) ignorance, (b) preliminary guess, (c) hypothesis, (d) theory, (e) law or principle. The scientific attitude of mind, characterized by a willingness to abide by the facts and by an eagerness to see new relations, grows in the development of a new principle through these steps: (a) unbelief, (b) desire to believe, (c) belief, (d) faith, (e) knowledge. Many so-called principles and elements of knowledge change back to hypotheses and beliefs to be readjusted and even rejected, as the store of scientific facts increases. Thus hypotheses and theories, unlike scientific facts, are changing things, and are important in so far as they are useful in helping to interpret the facts in a simple, complete, and suggestive manner. It is this flexibility of hypotheses and theories that insures growth; this type of change gives strength to science, not weakness.

The scientific method has helped man to discover that the happenings of nature are dependable and rather simple of explanation. He finds he is not at the mercy of hobgoblins, spirits, or witches, but can, with intelligent cooperation, become the master, to a surprising extent, of the forces of nature. He is led to believe that the phenomena of nature have their explanation in natural, dependable laws which may be formulated after a patient, open-minded, honest search after the truth.

Yet, sometimes, so-called inventors, because of the lack of a knowledge of the scientific principles involved in their work, lose a great deal of time and money in making useless experiments or in trying to develop ideas which violate the laws of science. It is said that the great George Westinghouse, inventor of the air brake and founder of the Westinghouse Electric and Manufacturing Company,

spent a large amount of money and time on a rotary steam engine which he never would have considered had his knowledge of the laws of thermodynamics been more complete. At that time he did not realize that he was expecting the impossible.

Often we find inventors who think that some change in mechanism can produce a large increase in the power of a heat engine. Some do not see clearly that there is a difference between an increase in mechanical advantage and an increase in efficiency. With this confusion in their minds they lead financial supporters to wrong conclusions. An elementary knowledge of thermodynamics would help them to think clearly. They would know that there is a thermodynamic efficiency controlled by the difference in temperature between the intake and the exhaust steam which can never be exceeded, but only approached. They would know that a mechanism can not change nature's demand of an offering in kind when work is obtained from heat.

A few years ago a prominent inventor announced that he had produced a device which would permit a very long-range firing of guns without a recoil mechanism. He was to burn the powder instead of exploding it. For one not schooled in the law of the conservation of momentum, his scheme might look feasible, but a student of Newtonian mechanics would at once predict failure and stop the foolish expenditure of money and time.

The large manufacturers are coming more and more to see the folly of working blindly. They are establishing research departments, and instead of completely ignoring the principles of science, they are acting in accordance with them. The real investigator searches the literature to find what others have done, he analyzes the problem, taking great care to see clearly the underlying theories and principles of science. If more research work must be done he is now in the position to act wisely and efficiently.

One example of this method will suffice. Many machine parts are so complicated in shape that it is very difficult to calculate the internal forces and thus make the correct design. The investigator searches the literature. He finds that strains in glass can be detected by the use of polarized light. On further search he discovers that glass and celluloid, even though free from strains normally, show by the action of polarized light the strains that appear due to the application of outside forces. This leads at once to the conclusion that full-sized celluloid models, placed under the proper force conditions and analyzed with polarized light, will reveal the stresses in the machine part.

From all this it is clear that our knowledge of the natural laws must increase. If the springs of pure science dry up, the time will

come when the industries cannot properly advance. We must realize clearly that the pioneer scientist of one generation is preparing the way for the technician of the next. The universities of the land must not fail to foster an ever expanding frontier of pure science. They must train young men and women in the methods of science and its principles in order that this information may properly be carried into the work of the world and there contribute to the human welfare.

May it be said of the statesmen of this generation that their foresight led them so to endow the research laboratories of the land that the fountain of pure science gushed forth with perennial water. May it be said of the great minds of this generation that they zealously pioneered the land of the unknown, carrying a banner with this inscription, "And ye shall know the truth and the truth shall make you free."

A TRIBUTE TO HANDEL

The first performance of the *Messiah* took place in the Neale's Music Hall in Dublin, April 18, 1742, at midday, and, apropos of the absurdities of fashion, it may be noted that the announcements contained the following request: "Ladies who honor this performance with their presence will be pleased to come *without hoops*, as it will greatly increase the charity by making room for more company."

The work was gloriously successful, and over 400 pounds sterling were obtained the first day for the Dublin charities. Handel seems always to have had a special feeling with regard to this masterpiece of his—as if it were too sacred to be merely used for making money, like his other works. In this connection a fine saying of his may be repeated. Lord Kinnoul had complimented him on the noble "entertainment" which by the *Messiah* he had lately given the town.

"My lord," said Handel, "I should be sorry if I only entertained them—I wish to make them better."

And when someone questioned him on his feelings when composing the Hallelujah Chorus, he replied in his peculiar English, "I did think I did see all heaven before me, and the great God himself."

What a fine saying that was of poor old George III, in describing the Pastoral Symphony in this oratorio—"I could see the stars shining through it!"

The now constant custom of the audience to rise and remain standing during the performance of this chorus, is said to have originated in the following manner: On the first production of the work in London, the audience were exceedingly generous; and when that chorus struck up, "For the Lord God Omnipotent" in the "Hallelujah," they were so transported that they all together, with the king (who happened to be present), started up and remained standing until the chorus ended. This anecdote I had from Lord Kinnoul—*Dr. James Beattie.*

Sustaining the Glory of Motherhood

BY CLAIRE S. BOYER

THE fact that it seemed necessary to establish a Mother's Day is at least a slight substantiation of the fear of the diminishing glory of motherhood.

With the passing of large families and the so-called "family man," and the substitution of the modern triumvirate—the only child, the business man and the society woman—the American home has not only been threatened but badly shaken up. The birth rate has fallen, crime has increased, and divorce has made us the standing joke among nations. And all because of the fading glory of motherhood. It has faded for woman and for man alike. The pride man used to have in a large family has been reduced to an apology, and the mother's former crown of glory has been changed to a bandeau of pity. "Poor thing," we sigh, and thank our lucky stars we have a family of only two. "Poor man," we ejaculate. "It must keep him pegging, don't blame him for seeking diversion; that many children would drive any man mad."

So the wise (?) man and the wise woman have limited their offspring and "put it over," so to speak, on the unfortunates who are battling with many mouths to feed, much noise and many problems to ferret out.

Economics has had something to do with the shrinking of the family; desire for freedom and pleasure have also done their share; but sentiment has been the "nigger in the wood pile," the unseen force which has done its best to destroy the home by shattering the glory of motherhood, and it began by undermining man first and woman afterwards.

The heart of every woman is a fortress of strength. It is built on the firm foundation of the instinct love. Home and children are her greatest desires, and always will be. But her heart can be led astray through the very avenues of its strength. In the name of love her desires can be diverted to other aims. Filial love can cause her to sacrifice her own desires and so direct her interests into the field of business. Or the craving for man's love can make her set up false gods for herself, gods of beauty and freedom and gold—and all in the name of love.

And, strange to say, man, in the name of love, often admires the diverting type of woman, seeks her company, pays her the homage, and lets the mother heart suffer in obscurity, or become over-

grown with prickly resolutions to smother her instinct and become the popular object of man's interest.

Woman's challenge today is: Is man interested in children? Does he believe in the glory of motherhood? If so, why doesn't he help sustain it?

Mother's Day, once a year, is somebody's idea of honoring motherhood, but if man's attitude all other days belies that honor, then the day becomes merely a mockery.

If man listens to and indulges in obscene jokes on maternity, he is not upholding that which should be sacred in woman's heart and in his own. As to its sacredness, many men and women doubt. But it is certainly true that God has given us the power of creating life, and surely we should respect and revere that privilege.

Go to a vaudeville any of the 364 other days, and the greatest applause will be given to the dirty-joke dealer, out of whose filthy mind come degrading insinuations about motherhood. Where is the glory here? It is dragged enthusiastically through the mire. Manhood should revolt at such animalisms, but instead some men, and, to their shame, some women applaud, and such jokesters are kept on the stage to befoul innocent minds and besmear young hearts still believing in the glory of motherhood. Of course, this is just a general attitude. Man justifies himself by saying that he doesn't carry this into his home, but that kind of stuff is hard to clean out of the mind. Try it.

On the one hand, then, we have an open tearing down of the glory of motherhood, with the approbation of the majority; on the other, we have the failure of man to sense and appreciate his relation to this would-be glory.

Men marry with little thought concerning their children, except that, as natural consequences, they will accept them and try to maintain them. Not long ago I saw an engaged couple who had their family all planned out. They talked happily of their prospects. People were shocked. One said, "They are like a couple of children planning to play house and buy them some dolls." Another said, "If they do talk about such things, they should do so in private." They had an enviable attitude toward marriage. It took an expert to give them credit. He said, "What a refreshing couple, how frankly and proudly they undertake the business of marriage." How different that is from another case I know. They had been married some time. Neither had spoken of children. When the subject was mentioned to her she threw up her hands in horror, "Oh, it would be a calamity if we had children; we can't afford them." Yet they had every luxury their two selfish hearts could desire. Anyone could foretell shipwreck!

Surely the subject of children should be of paramount interest to those thinking of marriage and entering it. How else can there be any glory at all? And when the moment for hope of the fulfilment of the desire for children arrives, man has a special privilege to let woman feel that it is a glory and that he is as happy as she can be over the prospects. Many a young girl's heart has soared to the sacred clouds only to sink at the way in which her husband received the news of a prospective child. The glory of motherhood that she has kept immaculate and divine has suffered a terrible collapse. Love and hope often hang on a single sentence, and one's whole attitude toward life can be changed from an exquisite one to a horrible one, if a perfect moment is mangled. All through life these perfect moments arrive, and married happiness depends upon the ability of man and woman to recognize and appreciate them instead of treating them lightly or degradingly.

It is quite possible, then, that man's sentiment toward motherhood could be bettered. There are other moments, too, besides those which could be kept perfect—those that are introduced into a home which destroy love and cause embitterment. Woman is prone to enjoy a certain amount of sacrifice, especially if it be sacrifice for her children. But there is nothing that wounds her more deeply than to have her husband, instead of appreciating her unselfishness, blame her for looking less attractive than her childless neighbor, and proceed to pay attention to the type of woman who has evaded this holy responsibility. Lack of appreciation of motherhood is a deep cause for small families. If a man persist in adoring the beauty that is skin deep and letting nobility of character go unthanked, he will have no one but himself to blame for his broken home and eventually a broken nation. I want to reiterate that true women like sacrifice and hard work, and would be only too glad to have more children if their attitude and labors were appreciated. A little praise, a little commendation, a little more pride in the children she has worked so hard to perfect, these are the illusive sunbeams of homely happiness.

Recently there has been a noticeable interest in child-training. The home has been blamed for the nation's crime, and parents have been called on the carpet. Mothers have read all the magazine articles they could find, but fathers, on the whole, have as yet been too occupied to spend any time in study. The sport magazine, mechanics, and others are far more diverting for them, so the children have been left in the mother's hands. That, too, has had its effect upon the mother heart and its glory. Woman wants man to be interested in his offspring, vitally interested. For it is only as he can see the glory of childhood that he can realize that it is an honor to be a parent. Perhaps fathers could spend a little more time with

their children, understand them, teach them, enjoy them. Just the other day a man said, "I'll be glad when my son is off my hands;" and his wife said to me, "I hope you never have a daughter, they're too big a problem these days." With that attitude toward children, how can the glory of motherhood live? How can marriage be regarded as sacred? How can home be the happiest spot on earth? How can a nation be strong morally and spiritually? How can America lead the world?

So it is largely in the hands of the young manhood of the nation to save the stability of the home by sustaining the glory of motherhood. Sentiment can and should be cultivated against any debauchery of maternity. A sentiment ennobling every phase of home life should be encouraged. Educational institutions do very little toward creating an interest in home life. Churches have recently seen the need and have partly come to the rescue. But the home always has been and very likely always will be the source of sentiment, and hence it falls again to the lot of parents to glorify motherhood and fatherhood, so that eventually the ideal of young people of both sexes will be to have a family of which they and the state and nation can well be proud.

TO MY MOTHER

Infinite tenderness in your dear hands,
Infinite love in your eyes,
Kindness divine in your heart, Mother dear,
Stilling a wee baby's cries,

Guiding our faltering footsteps aright,
Comforting hearts sore in pain,
Cheering us when we are deep in despair,
Giving us courage again.

Teaching us purity, goodness and truth
Through your example, dear heart.
Always forgetful of self, Mother dear,
Doing e'er more than your part!

Small wonder poets and men e'er have said,
"Mothers are near to divine!"
Oh, may God bless you and keep you, I pray,
Happy always, Mother mine!

NONA H. BROWN

Gain Health and Power from the Sun

BY ELIZABETH CANNON PORTER

"Search thou for sunlight and health is there." Persian Proverb.

Sunlight is the greatest of health restoratives, the most efficacious of antiseptics. The farmer and his family are rich in sunlight. In large cities sun and space are bought only at great expense.

The sun keeps the farmer's family healthy, his house wholesome, his animals thrifty, his stables sanitary. It kills disease germs and makes his crops grow. Wherever the sunlight penetrates it disinfects; germs grow in the dark and dampness.

Houses should have many windows. Bed clothes should be exposed to the sun. The best way to clean rugs and carpets is by exposure to the sun.

Cellar-grown vegetables are blanched. Men long in deep mines become pale and sick. Sunlight brings back the throb of life once more.

Hippocrates, father of medicine, had a sunlight temple on the island of Cos, where sunlight and music were his medicaments, with "water externally, internally, eternally." He knew the secret of the ages, that sunlight is the source of life, an infinite reservoir of energy.

Dr. C. W. Saleeby of London in his *Sunlight and Health* describes the magic power of Doctor Sun, the world's oldest and best physician:

"Water baths are good, air baths are good, but sun baths are the best of all," says he, "because of the antiseptic and stimulative effect of light. Blood on its way to the skin, whipped under the stimulus of heliotherapy, rushes through the muscles, massaging them and giving them strength." He adds that sun medicine is revolutionizing medicine and surgery the world over.

Rollier says: "Pigmentation, or

tanning, transforms the ultra-violet into red rays, which penetrate clear through the body." Their healing effect it unerring.

Columbia University has discovered that sunlight controls the chemistry of the blood. The discovery was confirmed at the Home for Hebrew Infants, New York, where the summer sun increased phosphates, lime, and iron in the blood. It has also been found that some poisons that are fatal during the dark months, are resisted by the system in summer.

To Denmark and Switzerland the world owes a debt of gratitude, for it was the Danes and Swiss in modern times who discovered and demonstrated the curative power of the sun, although both Esculapius and Zoroaster are reported to have practiced the sun cure anciently. These nations have built institutes that have revolutionized the treatment of numerous diseases.

At Leysin the sun-cure institutes or clinics that were started in 1903 have an average of 1000 patients at all seasons. The skin absorbs the sun's rays, after which bronchitis, rheumatism, tuberculosis, and colds in many cases quickly vanish.

Dr. Roget claims that sunlight tends to prevent septic processes in wounds and sores. Sunlight, if continuous, starts new cell activity, following which diseased tissues fall off. Light awakens the cells until they gain power to resist disease.

Rickets, born in darkness, is now cured by sunlight, as are many other ailments. Sunlight will kill smallpox and anthrax germs.

The sun's rays, properly directed, are gradually eliminating the knife in

such diseases as surgical tuberculosis.

"The specific warming of the blood in sunlight destroys diphtheria toxin," declares Dr. Carl Sonne. Sunlight is a masseur and has the same building-up effect that exercise has on the muscles.

Robust children, vigorous men and women gain immunity from disease because they dwell in sunlight and sterilized air. Those who are ill and weak quickly realize that it is the sunlight and air that start new cell activity and bring the bloom of health to the feeble and the discouraged.

The U. S. Department of Agri-

culture reports that range cattle are non-tubercular. Sunlight prevents tuberculosis in cattle even in the cold Northwestern states.

Cows fed in the sun produce more calcium and phosphorus than are produced by cows fed in the shade. The sunlight acts on both cows and fodder. The best milk is produced in the sunlight.

Egg production is likewise increased by sunlight as poultrymen know.

Truly "the sun is the oldest and best doctor, the eternal fountain whence life and health forever flow."

THE UNMAILED LETTER

BY PEARL SPENCER

Dear Father:

We had a peach of a chapel address today, "The Education I Wish I Might Have Had." It made us think. And I'm going to break loose, too, Dad, and tell you about some memories which some fellows have, but which I haven't.

I wish, Dad, that I could remember one Fourth of July, or one county fair, or one canyon trip when you had quit your work and come along with us kids. We used to feel guilty going off and leaving you grinding away at home—especially at first. We got rather used to it as a matter of course after awhile. And that's the worst of it, you know. Our selfishness soon ceased to shame us.

I wish that I could remember one evening when you had left your newspaper and big chair by the table lamp and had come over and listened to us read, or sung with us, or told us stories of the things you must have done when you were a youngster. You know, we really never knew very much about what kind of boy you'd

been. How could we? I used to wonder sometimes if you ever were one or not. And though you were never really "cross" with any one of us, did you ever notice how we used to keep glancing at you, to see whether our laughing was too loud or if our romping was disturbing your reading? Can you understand why we used to draw a breath of relief when you went upstairs to bed and we had a few minutes of real freedom before mother bundled us off, too?

I wish I could remember just one Sunday when we all went to church in the old buggy, instead of us boys going in the morning alone, and you and mother always in the afternoon. I used to think Sunday School was a place from which big folks were exempt by reason of their superiority.

I wish I could remember one season when you had planned the farm work with us, or even any small part of it, instead of simply telling us each morning what that day's work would be. You can't imagine how we rebelled at that, Dad—not the work itself, as you

supposed when we did muster up enough courage to complain, but at the drabness of never seeing the end which you had in view or your reasons for anything. You could have made us love the farm, I believe. Of course you made it pay, so that we were able to see the results of our work; but we never knew just how they came about and felt like cogs in a machine.

I wish, above all else, that I might remember just one talk in which we discussed together the problems that trouble every adolescent boy and which are so hard for him to solve alone. You have always been so superbly clean yourself that I know your viewpoint would have been as a great light sweeping through a fog. I esteemed you as the most pure-minded man I knew, and that was a vast help to me, and yet I had to pick the facts I learned about life haphazardly from any source I could. And you surely know what that means, though I used to wonder if you did. I've come through clean, so far, Dad, and I believe I'm on pretty solid ground by now; but couldn't you—surely I'd have let you—have made the going a little safer and surer for me? I shudder when I think of the chances we were running—you of losing your boy, and I of losing myself.

Please don't think I'm blaming you. No man could ever have worked harder for his family, or thought more of their future, or been prouder of them. Don't think I'm not remembering all that your generosity has made possible for me. No one could have taught us better how to work, or set us such an example of honesty, and industry, and clean-living. You just didn't *know* that we needed a lot of things you had with you all the time, more than we needed many of the material things you toiled so to provide. You just didn't see, I know, that though we might make money for ourselves for long after you were gone, we never could make for ourselves the memories of you that might have mellowed and enriched our lives forever. You couldn't have been better to us—no father could—but surely, Dad, surely, you could have been infinitely *nearer*.

Your loving son,

BRUCE.

P. S. I can't send this, Dad. After all these years you wouldn't understand. But I wish you knew that I'd give my four years at College, gladly, if you only could.

UNREST

When I am satisfied with things that go,
And write "Content" as finis to my day,
When I no longer yearn, I shall not know
The bigness of unrest along my way.

The tossing oak takes tether from the storm,
The restive rain enlivens field and sod,
From lash of wave the beetling crag takes form—
'Tis man's unrest that reaches out to God!



LOS ANGELES "STAKE CENTER."

The Los Angeles Stake Center

BY R. E. CALDWELL

GOING south and east about five miles from the center of Los Angeles, to Middleton Street near Zoe in Huntington Park, one arrives at the Los Angeles Stake Center, standing out from its harmonious environment—a feature to be remarked—a building and grounds of appealing beauty.

The building is of the Spanish type of architecture, done in frame and stucco of a grayish buff with the slightest, though discernible, tint of green. Its heavy red-tile roof and sturdy under-structure suggests the strength of its foundations and knits it appropriately to earth.

Located on spacious grounds, the structure is in plan U-shaped, following approximately the perimeter of the property on three sides and enclosing within the U a patio of liberal proportions. Taken with the Huntington Park ward chapel, with which it is connected, under cover, by wide corridors and interesting stairways, it presents to the street a frontage of nearly three hundred feet.

The facilities consist principally of a commodious vestibule, an expansive lounge, a large auditorium or social room, including stage or choir loft, classrooms and other rooms such as council chambers, club room, office, rest rooms and sundry conveniences for carrying on the work of a stake of the Church in all its aspects. In all, twenty-five departments can be housed in separate rooms for private instruction or work.

The Center is intended to be utilitarian first; but it is also said to be aesthetic in its modest appointments. The general requirements are to furnish facilities for stake conferences, departmental work of the auxiliary organizations, accommodations for stake authorities, bishops' meetings, stake priesthood activities, genealogical work, social contacts, and entertainments.

It has been variously called "Stake House," "Stake Hall," "Stake Auditorium," "Stake Home," and "Stake Center." The people of the neighborhood regard it as a "Mormon" edifice of semi-sacred nature which is worthy of all respect. Growing up about it are some of the finest of traditions emanating from religious and social contacts of the finer sort.

A wall which divides the street from the patio gives to the whole premises a semi-privacy; and, at the same time, an atmosphere of a dignified welcome to all respectful visitors has been

achieved. In the center of the patio, where an attractive fountain is erected, are wide flagstone walks trimmed with bright-red brick with moss showing through the joints, lending fine color contrasts and a feeling of tradition transplanted. The fountain is of resplendent vari-colored tile of blue, green, white, red, russet and purple. The colors and sheen of the tile are much heightened and enhanced by the spray which plays perpetually over them and falls into a pool, fashioned for water plants and gold fish at the base. About the fountain are scores of varieties of flowering and other plants and shrubs. Six hundred fifty plants were furnished free and planted gratis by the lone hands of the donor. Interspersed among the flowering plants are palms, Italian cypress, cane clusters and banana plants, while hedges of box-wood, veronica and green privet furnish the borders.

The entrance vestibule is floored with selected deep-red Spanish tile, slightly warped, bordered with highly ornamental Batchelder tile in brilliant hues with verdigris and red predominating in shaded contrast. The ceiling carries deep heavy beams decorated in conventional designs with rich but subdued colors and the three lunettes above the entrance doors are graced by murals of quality taken from Utah scenery and symbolizing the entrance of the Pioneers into Utah and the difficulties which beset their way on their long trek from the Mississippi to the Rockies. These murals do not arouse sympathy but are a challenge to strong, vigorous manhood.

Rising by two steps, which extend across the vestibule, and passing between art stone columns joined by three arches, one enters the lounge. This room, besides being what its name implies, serves many purposes and is perhaps the most useful as well as the most ornamental room in the building.

The mantel with its fireplace never escapes attention. With its heavy andirons, in Spanish, scrolled and wrought of hammered malleable metal, played upon by the cheer of a lively wood fire on a cool evening, it sends out a sensation of comfort and "all's-well-with-the-world" that can be felt by the least impressionable.

Continuing through the lounge from the vestibule, the auditorium or social hall is entered through draped openings fitted with three pair of double-acting doors. Here is a room fifty-four feet wide by one hundred twenty-eight feet long, twenty-eight feet of which is taken from the end lying apart from the lounge and fashioned into a combined and commodious stage and choir loft.

Surrounding the auditorium is a wainscot of redwood boards on end, in random widths, set in a base and an appropriate mould at three and one-half feet from the floor. Above the wainscot, covering the walls and the open ceiling above the trusses, is an acous-

tical plaster of rough and fibrous texture applied on the walls in a raised, irregular pattern, producing the effect of shimmering lines running from the wainscot to the square.

The ceiling is lightly tinted in green and gold and the walls are in decided tone, merging from rather a dark brown into a bright burnt orange, sparingly sprayed with light mulberry. The wainscot is dark, with a glint of a rich reddish purple visible in a strong light by night or by day, and the decorative scheme culminates in the "Mormonesque," symbolized by the Beehive which occupies the central position on the truss chords.

The stage is without the regular stage loft, hence no bats or cobwebs. In general the stage finish is in keeping with the main auditorium but contrasted on the walls of the stage by the use of a decidedly mulberry tint.

Plum-colored front curtains of rich, soft velour, falling in deep folds from arch to floor and lightly decorated with burnt orange and soft blue-gray at the center and bottom edges, fall into the decoration scheme with pleasing accord.

The north wing of the building is across the patio from the wing comprising the lounge and the vestibule and forms the remaining side of the U-plan. It is entered from the patio, from the auditorium or from the ante-room of the stage into a communicating corridor.

On the first floor of the north wing are classrooms, ladies' rest room, men's club room, closets and conveniences. On the second floor are the stake office, two stake presidency and high council chambers, classrooms, closets, etc. The classrooms are provided with blackboards and other classroom equipment.

These rooms and the auditorium are furnished with portable seats. Those in the auditorium are of bronzed metal, and upholstered to match in color. When fully seated, the regular rows of the good-looking chairs make a pleasing appearance and the dominating appeal in this room, when seated, is that of comfort and pleasant anticipation.

The lighting installation comprises more than thirty thousand watts. The equipment is suited to respective locations, being ornamental, practical and durable, as service dictates.

The street lights at the entrance are of the lantern type in grill metal work and amber glass and the vestibule is lighted by an ornamental piece elongated vertically with ornamental candle sockets behind clear glass. The lounge is profusely lighted with four chandeliers in hammered wrought iron, augmented by mantel brackets of two lights each, four lamps under decoration shades and two table

lamps under colored shades on heavy antique pottery bases. Art screens of extra charm are grouped effectively with the light effects as fancy may suggest.

The auditorium is lighted from fourteen heavy fixtures of flat drum type in heavy metal, bottomed under the light units with amber glass flooding the ornamental trusses and ceiling with strong light which indirectly fills the room with soft, mellow illumination. Through a rheostat and by means of an elaborately equipped panel, these lights, as well as the foot and border lights of the stage, are dimmed or brightened at whim. The choir loft is lighted secondarily from brackets set about the walls at an optimum height.

The north wing is well lighted from fixtures of the useful sort. About the patio, on the building, are numerous bracket lights illuminating the flagstone walks. The fountain and whole patio with shrubs and flowers are bathed in mellow white light from two high-powered flood lights, playing from high on the corners of the two wings of the building. While the moon is not obsolete here, it is scarcely more romantic than this patio on the darkest night, when fully illumined, from bracket and flood lights, with the veranda open to the refreshing outdoors.

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruit of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?"—*George Washington*.

Let us never forget that the cultivation of the earth is the most important labor of man. Man may be civilized in some degree without great progress in manufactures and with little commerce with his distant neighbors. But without the cultivation of the earth, he is, in all countries, a savage. Until he gives up the chase, and fixes himself in some place, and seeks a living from the earth, he is a roaming barbarian. When tillage begins, other arts follow. The farmers, therefore, are the founders of civilization.—*Daniel Webster*.

There are few delights in any life so high and rare as the subtle and strong delight of sovereign art and poetry; there are none more pure and more sublime. To have read the greatest works of any great poet, to have beheld or heard the greatest works of any great painter, or musician, is a possession added to the best things of life.—*Swinburne*.

The Soul of John Dillon

SECOND-PRIZE STORY, BY CHARLES F. STEELE

John Dillon looked up from his morning's mail with a frown. He was fingering nervously the stack of letters and it was plainly evident that this untimely interruption by one of the accountants was annoying.

"Well, what is it, Bradley?" he asked with emphasis.

"One of my kiddies has the 'flu' this morning, Mr. Dillon. He's running a fever; we fear pneumonia."

"Yes—go on."

"I was wondering if I could get off for the day. Mrs. Bradley is not well herself, and I am really afraid to leave her alone with the boy."

"This would make the third day off in as many weeks, Bradley."

"I know that and I regret it, but it is this epidemic. Few homes have escaped. We are pretty well up in the office and Mr. Johnson says they can get along nicely today. Then, Mr. Dillon, I need not remind you that I have worked for you for fifteen years with very little time off. Fifteen years is a long time, Mr. Dillon."

There was a look of thoughtful inquiry in the eyes of Blaine Bradley as he said this. He did not have to wait long for an answer.

"We can't spare you—today. It's impossible; out of the question. Coming to the point, Bradley, I might as well tell you now that I am tired of this eternal asking for days off. It is getting beyond all reason and I'm determined to put a stop to it all along the line."

"But my family need me, Mr. Dillon," reminded the younger man.

"True, they need you. But they need you at your work here, taking care of the job that means bread and butter to them. Don't forget that point."

"Mr. Dillon, I don't understand this—I—"

"You should. I think I made myself clear, Bradley."

There was a strange note of defiance in Blaine Bradley's answer to this curt observation and yet his words were not lacking in dignity.

"You were clear, Mr. Dillon, and I think I understand you. Yes, I understand you better this morning than I have ever done. Your real self—your soul—has been revealed."

"Be careful, Bradley. I want no insolence."

"I do not wish to be rude or unfair, but sometimes it is necessary to be outspoken. I know you are a power in business, that you are a rich man. I know you stand on the inside in politics and high in the Church. In a word, you are a big man to the public but not so big to the men who work for you, sir."

"Bradley, you're mad—I—" cried John Dillon springing to his feet.

"I am not mad. I have hesitated about saying a few things for a long time, Mr. Dillon. It is out now and what I have said I mean. You have tried to brow-beat me, with my child in bed critically ill. You have tried to bully me, but it can't be done. It is hypocrisy—nothing short of it—and I hate it. You are the Levite in the garb of the Samaritan. Now I am through. If you care to replace me you may do so."

The door shut behind the accountant, and resuming his seat at his desk John Dillon turned slowly to his mail. It was chilly and quiet in the simply furnished office and heavy shades kept out much of the spring sunlight. Sounds from the street filtered through the windows in muffled waves, the clap, clap of a delivery horse on the

paving; the throbbing and shrieking of motor cars and trucks; the distant rumble of a street-car; the shouts of children playing ball in a vacant lot across the avenue.

"The Levite in the garb of the Samaritan."

This is what John Dillon repeated to himself half an hour later as he sat with much of his mail in front of him still unopened. His hands, clasped tightly together, were lying on the desk and his finely cut face, here and there lined a little from years of business strain, wore the faintest hint of a cloud. There was an atmosphere of loneliness, of futility about the still and solemn figure.

"The Levite in the garb of the Samaritan."

The words continued to pound through the soul of John Dillon. Strange! This was the second time that morning he had heard the accusation and the first instance harrassed him quite as much as did the second, perhaps more. For the first rebuke had come from his own son—Bud Dillon. The boy had hurled the charge at the close of another of the many stormy "scenes" father and son had had in recent months. And the father recalled the words vividly as he sat at his desk, with stocks and bonds and credits for the moment forgotten.

"Dad," Bud had cried, "you don't practice what you preach. You are constantly nagging at me because I don't go to church every Sunday. You never miss a service—I know that—but lots of times you play bridge afterwards. Well, I don't do that. I have a much better way of spending my Sundays, but we won't talk about it. You say you find a relaxation in bridge. Isn't that just an excuse, dad? Again, you drive me mad with lectures, but how often do you ask me to go to church or anywhere else with you? You raise a row if I go out nights and if I stay home I never see you. Why? I needn't tell you, but I will. You are always too busy

to give any time to me, although I have often wanted to pal a little with you. You either have a business engagement or a book or magazine to read for hours at a stretch. No, dad, it doesn't ring true and I'm going to run my own show in my own way and that's that. Remember the old book of Bible stories that you and mumsy gave me when I was ten—my birthday? Well, there was a story in there I have never forgotten. You must know it, dad, the story of the Levite and the Samaritan. I am reminded of it right now. For you and a lot of other dads are like that. You are the Levite posing as the Samaritan. There now, I've said it—goodbye!"

That is what Bud had said, said to his face; Bud, his own flesh and blood; and with it he had rushed from the house and down the street. And now Bradley, one of his oldest employees, had repeated it. Bradley, after fifteen years! And he had done right by Bradley as he had by Bud. What an age to live in! What madness! People had lost all sense of proportion and respect for authority. This was open rebellion, a menace of the most dangerous type.

"The Levite in the garb of the Samaritan!"

The face of the man of business changed. To bend to this challenge would be fatal to business, to the church, the home, and every other foundational institution of society. It spelt national decay. It was not more freedom that youth needed but less of it. Restraint had been thrown to the winds in this jazz age, and it remained for the saner people to apply the brakes. Thus reasoned John Dillon and reaching a decision he straightened up in his chair, adjusted his glasses and attacked his waiting mail with almost feverish vigor.

And the noises of the busy world outside—the world of spring sights and sounds—drifted to him through the shaded windows.

The telephone bell rang as John

Dillon slipped his envelope opener along the edge of the last piece of mail.

"Hello!" he spoke into the 'phone. "Oh, hello, Charlie—yes—yes—I'm driving to Lakeside today. A friend?—boy? Why, yes, of course, Charlie; send him along now for I'll be leaving in twenty minutes, and I don't want to be delayed. Consolidated Copper? Looks very good right now, Charlie—Babson is optimistic about all the metals, especially copper—first-rate buy I consider at \$37.50. So long, Charlie, see you tonight at the Bond club dinner."

Fifteen minutes later a youth of probably twenty years was shown into the office of the lumber magnate. He wore a worn tweed suit of last year's model and carried a hat similarly antiquated. The young man's coat did not conceal the pair of well-proportioned shoulders that impressed John Dillon the moment he eyed his expected traveling companion.

"You are on time. I like that," said the business man. Then: "We'll be leaving in five minutes. Will you not sit down?"

"Thank you, sir, but if you don't mind I'll wait in front of the building. It seems good to be outside this morning."

"Very well. By the way, you did not tell me your name."

"Brent—Lionel Brent."

There was a pause in which the face of John Dillon was a study.

"Brent—Brent—You are not Fred Brent's boy, are you?"

"Yes, sir."

"Let's see, didn't you get into a scrape of some sort? Sent down for theft—a jail term—if I remember correctly?"

"Yes, sir. I was released only this morning."

John Dillon studied the youth critically then said: "And you come to my office with the smell of the cells still clinging to you."

The boy flushed at this thrust but

he let it pass and his voice was steady when he replied.

"Mr. Charles Humphreys said you might give me a ride—home. He was my lawyer, you know, and did his best, but he had a tough job—it was a frame-up, sir."

"The old story, Brent, the old story! A frame-up! It's always a frame-up when 'flashing youth' gets nabbed in some wild escapade."

"Mr. Dillon, I was innocent. They—"

"Oh, it's all right, Brent, I'll drive you to Lakeside, but Charlie Humphreys had his nerve. A frame-up. You'd better get another alibi for your father if I remember him, and I knew Fred Brent pretty well in the old days. He was always straight, but hard as a nail," John Dillon mused reminiscently gazing across his desk.

"Yes—dad was hard, very hard. He's—dead now, died while they had me inside."

The boy's head dropped.

"You might well drop your head, young man. Probably killed your father and ruined your own life. You young fellows nowadays are without natural affection. You have no consideration, no feeling for your parents. You are bold and demanding. But come along, we are wasting time."

"Thank you, sir, I'm in a hurry, too. You see it happens to be mother's birthday today and I want to surprise her. She doesn't know I'm out."

John Dillon, reaching for his topcoat, wheeled about on his heel. "Your mother is living then, is she? Almost a pity. Fine little woman, your mother. I feel for her, Brent."

"But mother understands, Mr. Dillon, and believes in me and wants me to return home and make good."

"I hope you do, young man, but I must confess that my faith in modern youth has about reached the vanishing point."

With this confession the business man led the way to the automobile standing at the curb in front of the

entrance to the towering Dillon Building.

The car rolled luxuriously over the hard-surfaced highway and the spring air swept the faces of the pair in the front seat with exhilarating keenness. The smell of growing things came to them through the lowered window of the car. The early wild flowers were bursting their buds along the roadway; the tender grass showed green in the meadows; the leaves were again clothing the trees; and the children were loitering along the way to school. Spring it was with all its message of new hope, new courage, new life!

"Nice day," said John Dillon crisply as the car gracefully took a curve.

"Glorious!" exclaimed the young man at his side. The youth's face was now eager and alert, and his eyes sparkled. "You can't realize just how glorious it all is to me. These fields, these trees, these mountains! Everything is wonderful to one who has been—inside."

"But they were good to you, weren't they, Brent?"

"Yes, and I'm not complaining, sir. The warden was white, but some of the guards were tough. They let us play baseball and gave us a movie once in a while, and the meals were decent. But it was prison, sir, the dark, little cells, the bare walls, the tramp of the guards, the monotony of it all—the long, weary days and weeks and months. It's terrible to a boy, Mr. Dillon, and I hope they'll make it a bit brighter for the chaps some day. They're not all bad, you know."

There was another pause.

"How long were you in?" asked John Dillon, after he had steered the car through one of the many pleasant hamlets along the road to Lakeside.

"A year."

"A year. That is a long time. Did you have many visitors in that time, Lionel?"

Lionel! There was a touch of ten-

derness, of understanding in the word dropped by the man at the wheel. And it did not miss the youth, hungry for kindness.

"Thanks, Mr. Dillon."

"For what?"

"You called me Lionel, sir, and it sounded—good."

John Dillon moved uneasily in his seat but made no reply.

Later, however, he renewed the conversation by repeating a former question: "Did you have many callers, Lionel?"

"Not many, Mr. Dillon, the world pretty much forgets the chaps—inside. The Salvation Army captain—a real man—came every week, rain or shine. Our bishop came once—with mother. Mother visited me three times after that—alone."

"Your father—did he see you before he died?"

"No. Father was hard, as you said, and when I got into this scrape he dropped me. I tried to think it was his sickness that made him like he was, sir. He died of a heart attack six months after they sent me down."

"Did anyone else call, Lionel?"

"Yes—a friend. I played basketball against him in our high school days. One time I tripped him and he missed a pass that meant much but he said nothing and came back smiling. I was ashamed and gave him my apology. Well, we became buddies after that, although we didn't see a great deal of each other. Yes, he came to see me every two weeks without fail, usually on Sunday. He brought fruit or candy and always some fresh magazines and newspapers, and often some writing material. And best of all, he brought the news of the town and state, especially college sports. Gee, a fellow inside gets hungry for news! It was mother and Bud who helped me keep up my courage, to keep my chin up, Mr. Dillon. Bud said I could still make good in business, that if a fellow could 'hit the ball' there would

be no questions asked. I hope he's right."

John Dillon's face wore a puzzled look and when he spoke again there was a new mellowness in his voice.

"Lionel, you said your friend's name was Bud."

"Yes, sir."

"And his last name?"

"Dillon."

"Not Bud Dillon—not my boy?"

"Yes, sir, your son and you should be mighty proud of him, Mr. Dillon, because Bud's genuine right through," said Lionel Brent warmly.

John Dillon's hand tightened on the wheel and his face was white.

"The Levite in the garb of the Samaritan!"

The words, etched as it seemed in fire, were again mocking him. For a moment he dared not, could not trust his voice to answer. Then with an effort that gave his troubled soul relief he exclaimed:

"I am proud of him, Lionel, and grateful."

The car picked up speed as it moved over the smooth highway. The sun was now bathing the mountains and valleys in a flood of warmth. The sky was clear and radiant.

"A glorious day, Lionel, my boy!" said John Dillon.

"It's heaven to me, Mr. Dillon." Then: "But they say there's a lot of 'flu' around again; I hope mother is well." This the boy said with anxiety in his voice.

"I understand there is some 'flu,' but somehow I think your mother will be well and waiting for you as you said. Mothers are like that, Lionel."

Another mile brought them to the outskirts of Lakeside.

"You'll soon be home now," said John Dillon, as the machine passed scenes familiar to both.

"Yes, it's minutes now, sir. I've longed for this hour, Mr. Dillon."

"I've just been thinking, Lionel, that you'll be needing a job soon."

"Yes, Mr. Dillon, I'm going to look for work at once. I don't want mother to have to worry any more. It has been hard for her. Do you think—do you think what Bud said is true—that if a fellow could 'hit the ball' they won't hold his past against him? Do you think he's right, Mr. Dillon? You should know."

"Yes, Lionel, Bud was right. He's been right all along. You can still make good. It's up to you."

"Mr. Dillon, it's great to hear you say that. You know, I'd like to go to work tomorrow."

"You would?" laughed John Dillon. The enthusiasm of the young man was contagious.

"Yes—tomorrow!"

"No, Lionel, don't go to work tomorrow. Spend a full day with your mother, you'll both enjoy it. But come to our office the day after. Report at eight o'clock. We have a place for you on our staff; there is a promotion due one of our older men."

"Why, Mr. Dillon—I—" stammered Lionel Brent.

"That's all right, Lionel. I think you'll fit into our organization and then I have a notion that Bud will be glad to have you around. Remember, eight o'clock sharp. I like punctuality."

"I'll be there at eight, Mr. Dillon."

"I know you will," replied John Dillon, as the automobile slowed up in front of the Brent cottage.

And he was.

"Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business."—*Robert West*.

"The ruin of most men dates from some idle moment."—*Hillard*.

Messages from the Missions

A NEW DISTRICT IN THE FAR NORTH

District President Rodney B. Ashby sends us the following report from Prince Rupert, Alaska:

Early in December, 1928, President Sloan, of the Northwestern States mission, organized a new district to be called the South Alaska. It embraces the northern part of British Columbia and the southern part of Alaska. Four elders, Wallace K. Everton, of Logan, L. Delbert Bodily, of Preston, Idaho, Paul E. Warnick of Provo, and I left Vancouver, B. C., December 10th for Prince Rupert, located 482 miles north, on the Kaien Island. It is a pleasant ride, as steamers follow an inland channel well protected from the ocean.

We had the profitable experience at Ocean Falls of visiting some of the largest paper mills in the world, and were shown how logs are ground into pulp and then transformed into paper of various texture, heavy and coarse as well as the finest tissue.

Prince Rupert has a population of about 6,000, composed mostly of English, Canadian and Scandinavian. There are also many Indian tribes in

this section. The city is located on one of the best deep-water harbors on this coast. Fishing is one of the important industries, and Prince Rupert boasts of having the largest cold storage plant, used exclusively for fish, in the world. It has a capacity of 14,000,000 lbs.

Era readers will doubtless be surprised to learn that, although we are so far north, 54 degrees north latitude, the weather here has not been nearly so severe as that of Utah. Five degree above zero was our coldest weather. We had 7.7 inches of rainfall in January.

On the morning of December 14, shortly after our arrival, we

proceeded to a hill overlooking the city and surrounding country and there sang and prayed, after which we dedicated the city and the district for the preaching of the Gospel and invoked divine blessings upon our humble efforts. All government, city and church officials have been visited. Calls have been made on every home



INDIAN TOTEM POLE, PRINCE RUPERT, ALASKA

as well as on all professional, business and school people, and the treatment accorded us has been most courteous.

The Indian totem pole by which I am standing in the picture is one of many hundreds found here among the Indians. It is supposed that these Indians came from the Orient, and it is claimed by some students that they resemble the Chinese and Japanese.

The legend of the totem pole is that Chief Gum-la-Gidus of the Neshga tribe lived with his people in Yukon, on the Naas river. They were driven by the lava from a nearby volcano into the hills, where each night they heard strange sounds. Overcome with fear, they fled to the headwaters of the Sken river and in the spring-time followed it down until they came to the Kheran, now called Kaien Island on which Prince Rupert is built. Here again they were disturbed by

alarming sounds at night. Voices seemed to be calling Gum-la-Gidus, and he, unable longer to endure the torment, armed himself with a tomahawk and sallied forth into the darkness.

At last he came to a large white wolf which was in great pain from the bone of a deer which had lodged in his jaw and which he was unable to remove. The chief, after having secured a promise from the wolf not to injure him, removed the bone and they became great friends. Each year thereafter the wolf killed a deer and brought it to his benefactor. Later Gum-la-Gidus longed for the country where the white salmon spawn and went north again. He adopted the white wolf as the crest of his tribe's totem pole. This pole was discovered later in the Indian village and brought to Prince Rupert and preserved.



ELDERS WALLACE K. EVERTON, PAUL E. WARNICK AND L. DELBERT BODILY AT PRINCE RUPERT, ALASKA



PRESIDENT RODNEY B. ASHBY AND TOTEM POLE

OPENING OF NEW L. D. S. CHAPEL AT PORTLAND, OREGON

Sister Marian Gardner sends us the following: The opening of the new Latter-day Saint chapel at Portland, Oregon, held February 15, 16, and 17, was an epoch in the forward movement of the Church in the North-western States mission. Much interest has been manifest in the creation of this building by members and friends throughout the entire mission, and on Friday night, February 15, and the days following, the building was thronged by delighted multitudes, who reverently but joyfully gathered to do homage in this new and beautiful building.

Among those in attendance during the conference were President Anthony W. Ivins, and President Charles W. Nibley, of the First Presidency, who came from Salt Lake City to be present on this occasion, and Elder Rudger Clawson, President of the Quorum of the Twelve, who had been touring the Northwest with Mission President Wm. R. Sloan.

The building was decorated for the opening with floral offerings from the women of the Portland Relief Societies, and friends of the Church. A spirit of gratitude and thanksgiving prevailed. The music, beautifully rendered by the choir, the ladies' chorus, the male chorus, and by some of the most talented musicians of the city, was an expression of the joy in the hearts of those assembled. The new pipe organ also added much to the charm of the occasion.

Thirteen hundred and fifty people, including many friends and investigators, were present at the first session, filling the entire length of the combined chapel and social hall, and almost an equal number were in attendance at the meetings held Sunday.

Mr. Marshall N. Dana, associate editor of the *Portland Journal*, who was one of the speakers at the opening session, paid kind tribute to the

Church and its people. His words have already appeared in the *Era*, but they are worth reprinting: "It is my thought that the spiritual materializes itself in this great House of God. This foundation is faith; these walls are prayer; this sheltering roof is hope,—protecting hope; its girders and cross beams are strength and unity; its floors are sacrifice and service. Its architectural beauty is love and joy of living."

President Ivins, President Nibley, President Clawson, and President Sloan, and others from among the local leaders, spoke with force and inspiration, bearing earnest testimony to the divinity of the Church.

The auxiliary organizations and the missionaries also contributed to the success of the three-day opening. The Sunday School conference, including the eight Portland Sunday Schools, Sunday morning; the Book of Mormon pageant presented by the missionaries of Oregon district; the Primary program and social, in which 391 children from the Portland Primaries, played, danced and sang; the M. I. A. social, at which was featured the Gold and Green cotillion, were all events of interest.

A missionary conference was also held the morning of the 16th, at which ninety-five missionaries, representing the five districts closest to Portland, were present.

The Relief Society meeting, held Tuesday, the 19th, though not included in the formal opening of the chapel, was closely related to it, as it included the six Relief Society organizations in Portland, and was the first meeting held in the Relief Society rooms in the new building.

Lovely in every detail, this new building stands as a monument to the Lord. It represents the toil and sacrifice of many loyal hearts and is the embodiment of a dream to President Sloan and Church leaders in Portland.

THE FISHERS AND HUNTERS OF MEN

Sister Hazel Nelson, of the Eastern States mission, sends the following:

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from

work in and around Ketterman, West Virginia. When one enters the "smoke holes," one forgets for the time being such convenient means of transportation as automobiles and street cars, and soon becomes convinced that this is to be an endurance test in mountain climbing. Isolated indeed are the people living in these mountains. Elders, strong physically, as well as spiritually, are needed for the work. One's nearest neighbor is generally two or three miles away, or, to use their language, "over the mountain



KETTERMAN, WEST VIRGINIA, SUNDAY SCHOOL

all the lands whither he hath driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jeremiah 16:14-16.

With heavy walking boots, hiking trousers made for rough mountain wear and durable cotton shirts the elders equip themselves for missionary

and through the holler." One dear old lady, with whom I became very friendly, considers a ten-mile climb over hills barefoot, to hear the word of the Lord, a great privilege. Little children are glad to walk several hours just for the opportunity of coming to Sunday School. Neither adverse weather conditions nor distance interferes with the average person's attendance at meetings. The people there are eager to learn and, though backward and shy, are progressing in a very noticeable manner under the influence

of the Gospel of Jesus Christ. Their lives are void of the interests that most people count as essentials. They are learned in the arts of weaving and spinning. A man's own farm very largely provides for all the needs of his family. They are a hard-working and kind group of people. They have not had the advantages of education but are recognizing in the Gospel brought to them by the servants of the Lord opportunities for development. Remarkable manifestations of the power of God have frequently been given them and the Saints bear strong testimony to the truth of the latter-day work.

Two Sunday Schools are held each Sabbath day. The first begins at 10:30 a. m. The average attendance is sixty-five. The next begins at 3:00 p. m. The time between 12:00 and 3:00 is spent by the elders in going from one meeting to the other, and they cannot loiter along the way if

they would be prompt in starting the services. The average attendance at the second Sunday School is seventy-five. Twenty baptisms have recently been performed, with applications for many more.

"Mormonism" is bringing joy into the lives of these people. It is creating a higher standard of living. It is furnishing ideals and goals to work towards. It is indeed fulfilling the words of the Prophet Isaiah, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (Isaiah 29:19.) Mountains and streams are proving difficulties but not insurmountable barriers to the servants of the Lord. Glad tidings of great joy are now being published to all the world. It matters not that people are far removed from centers of populations, the Lord in his own time and manner will send forth the message to his people.

UTAH SCENES SHOWN IN GERMANY

It has been some time since an article from far-off Koenigsberg, Germany, appeared in the *Era*. I therefore submit a short account of the late conference held in this district, also a picture of the missionaries.

The series of meetings proved to be very successful and inspirational. President Hyrum W. Valentine and Sister Valentine were in attendance, also Superintendent Arthur Gaeth and President Elmer Poulton of the Stettin district, together with all the elders laboring in this vicinity.

An illustrated lecture on the subject, "Utah, the Wonderland of America," was given by Brother Gaeth. A large hall had been procured for the lecture but proved inadequate for the large crowd of curious visitors. They packed in until all available standing room had been taken, and then many, unfortunately, were turned away. There were between 950 and 1000 people in

attendance. The lecture was a big success, as was manifested by the hearty applause given Brother Gaeth at the close of the evening. The following day favorable reports appeared in the leading newspapers of the city, allaying to a great extent the existing prejudice against "Mormonism."

The conference meetings were well attended, and most of the missionaries present were given the opportunity of bearing their testimonies to the truth of the Gospel message. President and Sister Valentine delivered inspiring words of instruction and comfort, and bore testimony of the restoration of the Gospel through the Prophet Joseph Smith. The total attendance at all conference meetings, including the lecture, was 2040. The Saints and missionaries were all elated over the interest shown.

The missionaries wish to extend their thanks and express appreciation

for the fine, instructive articles which are appearing in the *Era*.—*Melvin B.*

Watkins, president of the Koenigsberg district.



MISSIONARIES OF KOENIGSBERG DISTRICT

Back row, left to right: Rulon W. Rawson, Francis R. Gasser, Melvin O. Allen, Loraine Whiteley, John R. Worlton, Edwin A. Bailey, Ashael Fairchild, Lowell Y. Morris, Heinrich Rubow. Middle row: Russel Brown, Elmer Poulton, president of the Stettin district; Arthur Gaeth, superintendent of the Sunday Schools and M. I. A. organizations of the mission; President Hyrum W. Valentine; Melvin B. Watkins, president of the Konigsberg district. Front: Sister Rose E. Valentine, Edgar S. Hill.

CONFERENCE AT BURNLEY, ENGLAND

The first picture of the recently appointed president of the British mission is sent us, together with the following information, by Elder Howard J. Williams, president of the Liverpool district: A conference was held at Burnley, Lancashire, which was attended by President John A. Widtsoe, of the European missions; Sister Leah D. Widtsoe, president of the European missions Relief Societies; and President A. William Lund, of the British mission, and other elders. Those present enjoyed a rich out-

pouring of the spirit of the Lord. Testimonies were borne with such fervor, and accompanied by so convincing a spirit, that the gathering will not soon be forgotten. The Lord is warning the nations in language so plain that all should be able to understand it. But how many there are who, "having ears, hear not!"

Fortunately there are some who have the spirit of discernment and who know the truth when it is presented to them.



MISSIONARIES OF THE BURNLEY DISTRICT

Front, left to right: Marlon S. Johnston, Teton City, Idaho; and Clarence V. Bigler, Collinston, Utah. Middle row: William J. Matheson, Chicago, Illinois; Joseph S. Savage, district president, St. George, Utah; A. William Lund, president of the British mission; John A. Widtsoe, president of the European missions; Leah D. Widtsoe, president of the European missions Relief Societies; Howard J. Williams, district clerk, Salt Lake City; Ernest A. Hall, Wellsville, Utah. Back row: Francis E. Stock, Waterflow, New Mexico; William O. Tolman, Oakley, Idaho; Lester H. Belliston, Nephi, Utah; Spencer A. Harris, Layton, Utah; Edward E. Drury, Salt Lake City; John W. Southwick, (Manchester district), Lehi, Utah; Weston R. Clarke, president of the Newcastle district, Logan, Utah; and Samuel Barber, Salt Lake City.

TO BE A SCOUT

To be a Scout—ah, that's the thrill!
 The age when boys cannot be still;
 The time of life when all is gay;
 When work is work and play is play.

To be a Scout—oh, what an aim!
 To live a life; to play the game;
 To do each day that kindly deed;
 To help some worthy soul in need.

To be a Scout and hike along
 The mountain path and lilt a song.
 To make a bed where winds have trod,
 Makes man and boy both think of God.

MY QUEST

Once as I sat at my leisure,
By the glow of the ev'ning fire,
I, with exuberant pleasure,
Dreamed of my heart's fond desire.
Dreamed—and the bright glowing embers
Seemed, as they lay on the grate,
To form themselves into witches,
Into witches, servants of fate.

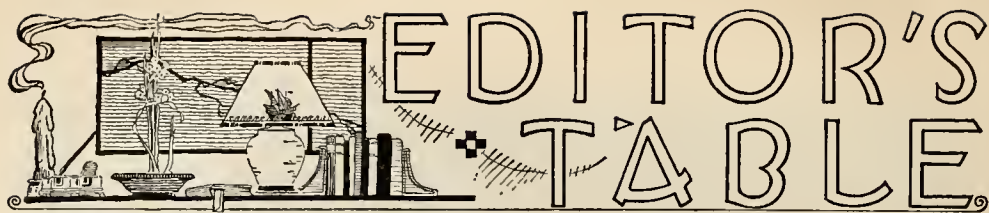
Dreamed that I stood by a river,
A river that frothed and boiled.
Around me, enraged, danced the witches;
At my feet was a serpent coiled.
Across the stream lay a treasure,
'Twas the prize; 'twas my heart's desire,
"Shall I stay," thought I and wavered,
"Be consumed by enemies' fire?"

"No! No! I'll fight till I conquer,
Hell shall not against me prevail."
I plunged in that frightful torrent,
And was tossed like a leaf in a gale.
I fought the torrent undaunted
And made for the opposite side,
Slow was my progress and tiresome,
In that gurgling, bubbling tide.

All strength and breath seemed to fail me,
Near blindness, my sight grew dim;
Must I die here in the torrent?
"No," something prompted me, "swim!"
I roused myself from the stupor
And battled with increasing strength.
One thought, alone, was within me;
Fight on, I shall conquer at length.

Thereupon my foot touched bottom,
With glad and victorious shout,
I dragged myself from the water,
And fell down on the bank, worn out.
There by my side lay the treasure,
'Twas the prize, 'twas my heart's desire,
My joy was joy beyond measure,
Oh, thank God that I did not tire!

I woke from my dream, exultant,
Awoke from that turmoil and strife,
"By this," I said, "in the future,
I'll guide—I'll direct my own life."



THE GOSPEL DOWN TO DATE

To look into the faces of ten or twelve thousand people is always interesting. Usually it is inspiring. Men of international importance frequently attend a general conference of the Church. The beautiful music from organ and choir, the unusual building, and more than all else the great crowds of people, gathered from most of the nations of the earth, have filled these visitors with wonder. They look upon faces which indicate high intellectual attainments, professional people, university professors and scientists. About them, too, are men and women from the common walks of life. These visitors often express surprise at the interest manifest by all who attend. One man was heard to say, "The remarkable thing about the conference is the simplicity of the counsel given which even an untrained mind can comprehend, and yet statements sufficiently profound are made to engage the best intellects of the world."

President Grant's succinct report of conditions, financial and otherwise, existing in the Church, given in his opening address, was heard with interest. His instructions and explanations imparted in the general Priesthood meeting were most timely. He rose to great heights in the brief testimony given Sunday evening in the Sunday School session. The thousands who were crowded into the spacious tabernacle listened raptly to his impressive words. Out into the darkness of the night his voice carried, over mountains, through valleys, across state and even national borders and into private homes, where conversation was suspended. His testimony penetrated, too, as has been reported to us, into pool halls, where playing ceased,

and men, all of them non-members or indifferent Church members, listened intently.

Altogether unnumbered thousands were thrilled by the President's inspired message. None who listened could for a moment doubt his knowledge that God and Jesus Christ live and that they appeared to the boy who asked in faith for wisdom. He spoke "as one having authority and not as the scribes."

As is usual in our general conferences, many subjects were treated by the various speakers. Tithing was touched upon, and cogent reasons given why we should be "honest with the Lord." The practical value of the Word of Wisdom, scripture reading, obedience to law and kindred subjects were discussed. A graphic picture was painted of the dangers arising from laxity in regard to the moral law. It was shown that personal purity is an essential to salvation. Mob violence, it was pointed out, has failed to disturb or seriously impede the growth of the Church; hardships and privation of the most disheartening kind have failed. The people were admonished to see that prosperity and forgetfulness do not accomplish what persecution was not able to do.

Perhaps the one outstanding theme of the conference was the Book of Mormon. The external and internal evidence of its divinity were considered. For a century it has withstood the vicious attacks of bigots as well as the most searching investigation of critical but fair-minded men. Today it stands before the world stronger than at any previous time. This book, its divine character attested by twelve witnesses and by a mass of other in-

controvertible evidence, leaves the world without excuse as far as the book itself or the work of Joseph Smith is concerned. By it man will be judged.

The advice was given, and is here emphasized and strongly urged, to read the conference pamphlet. Most of the men who spoke are sustained as prophets, seers and revelators. Their words should be viewed as modern scripture, as the word of the Lord brought down to date. They will prove a stimulating spiritual tonic to all who ponder over them. Church members who view these instructions in any other light place themselves in the same class with those Pharisees anciently who revered the dead proph-

ets and rejected the living ones.

In the remarkable preface to his "book of commandments," known as Section 1 of the Doctrine and Covenants, the Lord has the following to say:

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people. * * * They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world."—C.

A LOVER OF HIS FELLOW-MEN

A modest, gray-haired man called at the *Era* office recently. It was Levi J. Taylor, of Ogden, seventy-seven years old, erect, alert, clear-eyed. During the conversation which ensued it was learned that, although he lives forty miles from the Salt Lake temple, he was absent but three working days from November 22, 1922, when he was set apart as a worker in the house of the Lord, to November, 1928. During these six years of service, he has assisted with 563 companies, approximately 112,000 people; has helped with 15,701 baptisms and confirmations; ordained 22,377 elders; given 44 blessings. And all this has been done gratuitously, purely out of love for his fellow-man.

Brother Taylor had the flu during the past winter and has not been able to attend to his work with the same regularity but he is still working almost daily.

THE TIPPLE

The tippie is an enormous contrivance built for the purpose of sorting coal, and is found in practically all coal camps of any consequence. It is built at the terminal of the tramway or pit-car runway, and must be of sufficient height for railway cars to run under the chutes.

On the top, and at the end of the pit-car line is an apparatus which, either by tilting the pit-car up and pulling an end-gate or by completely revolving the car upside-down, the coal is dumped into a bin which feeds out upon the shakers.

But this is not all. There are five or six railway tracks running under the shakers upon which appropriate cars are spotted for the purpose of receiving the graded coal.

How like life is the tippie!

1. The slack falls through first.

2. The nuts do not reach the end of the shakers.

3. The nut is more desirable than the slack.

4. The largest goes the farthest, and commands the highest price—it is most desirable.

How, indeed, like life is the shaking process of the tippie.—*Lloyd O. Ivie.*

PRIESTHOOD QUORUMS

Matters in this department pertaining to the Melchizedek Priesthood are prepared under direction of the Council of the Twelve; those pertaining to the Aaronic Priesthood under direction of the Presiding Bishopric.

MELCHIZEDEK PRIESTHOOD QUORUMS

SUGGESTIVE ITEMS FOR REPORTS SECOND MONTH

COMMITTEE ON CLASS INSTRUCTION

Dear Brethren:

The members of the committee have met regularly each week. We are glad to report thatmembers of the quorum were in attendance at the study period each Sunday morning during the past month. There is an increased interest by the brethren in the class.

The Bishop of the ward has placed at the disposal of the quorum a vacant section of the library in the meeting house. The following books have been received by donation and by purchase and proper acknowledgment has been made in each case:

The books in the library may be obtained by members of the quorum on request to the librarian, Elder

....., and by complying with the rules of the library.

We suggest that the members of the quorum donate other books, as they may be able, and that the committee on be requested to take the matter in hand and submit suggestions as to how funds may be obtained to increase the size of the library.

One month ago the committee selected, with the approval of the president of the quorum, Elder to occupy a portion of the time this evening presenting the subject: "How We Got Our Bible." We hope the members will take notes, for this is a very important subject.

COMMITTEE ON CHURCH SERVICE

Administration of Ordinances.

1. Baptismal ordinance.
2. Laying on of hands for the gift of the Holy Ghost and confirmation in the Church.
3. Administration to the sick.
 - a. Anointing.
 - b. Sealing.
4. Blessing and naming of children.

The committee should secure or pre-

pare suggestive approved forms for all of the foregoing ordinances. The entire quorum or group may be trained in the proper recital of the ceremonies. With the approval of the president of the quorum (or presiding officer of the group), assignments may be made to individual members for this purpose. It would be well to consult the bishop and secure his approval of forms that may be used.

COMMITTEE ON MISCELLANEOUS ACTIVITY

The committee could study the material interests of the members of the quorum and be prepared to give some suggestions on the agricultural outlook, or other material items in which the quorum members are interested. The latest government reports, the *Utah Farmer*, or other sources should be consulted.

Report on:

- 1—Pending legislation affecting interests.
- 2—Sugar beet outlook.
- 3—Grain.
- 4—Potatoes.
- 5—Poultry.
- 6—Livestock.
- 7—Dairying.
- 8—Labor, etc.

COMMITTEE ON PERSONAL WELFARE

For this month the committee on Personal Welfare might suggest that a member of the quorum be assigned the duty of speaking on *Things Prohibited in the Word of Wisdom*, or some kindred topic relating to *Personal Fitness*. (See Guide.)

If *Things Prohibited* be chosen, may we suggest (1) that the one appointed

give, from other sources than Church Works, corroborative evidence of the injurious effect of stimulants and narcotics upon the body, and (2) that he state under what circumstances, when, and by whom tea and coffee were specified as hot drinks referred to in the revelation.

RAFFLING, GAMES OF CHANCE, ETC.

Reports have been received from time to time that, in some instances, at ward fairs and other entertainments raffling and other chance games have been conducted. The argument used in favor of these contests is that such games are common in the business world and that the purpose for which they are employed is a worthy one. In other words, it is argued that the end justifies the means.

In order, however, that the position of the Church may be clear, we are quoting herewith from instructions given by President Joseph F. Smith and by President Heber J. Grant which express the attitude of the Church authorities. President Smith said, "Raffling is a game of chance, and hence leads to gambling. For that reason, if for no other, it should not be encouraged among the young people of the Church. President Young declared raffling to be a modified form of gambling and said that 'as Latter-day Saints we cannot afford to sacrifice moral principles to financial

gain,' and advised the sisters, through the *Woman's Exponent*, not to raffle. President Lorenzo Snow endorsed and approved of these statements and I have often expressed my unqualified disapproval of raffling." President Grant says, "I have always understood that our people were advised to raise their money for charitable and other purposes without indulging in raffling, where chances are sold. There is no objection to creating competition in various ways in ward entertainments in order to raise money, but the selling of chances on any article has been discouraged."

The spirit of gambling or taking chances for money is so rampant in the world at present that the moderating influence and example of the Church should be exercised in behalf of our young people toward resisting such temptations. We urge that the spirit of these instructions be followed in all ward entertainments, and that proper advice in the same direction be given all members of the Church.

THE PRESIDING BISHOPRIC.

THE MODERN MISSIONARY SHALL NOT LACK
LESSER PRIESTHOOD TRAINING

The Presidency of the Church recently ruled that prospective missionaries shall be recommended to them at least three months before the date when they will be ready to leave for the mission field. It was recommended

that "during this period they should be assigned to special missionary work, or ward teaching, and be given an opportunity to speak in the sacramental meetings, and to assist in the ordinance work at fast meetings." In sec-

tion 20 of the Doctrine and Covenants the Lord has specifically enumerated three of these special preparatory activities as duties of the Lesser Priesthood. The ruling provides that the modern missionary shall not lack some training in these Lesser Priesthood duties even if his quorum work has been neglected. The era of the untrained, uninformed missionary is passing.

It is true that the Lord has performed and still does perform miracles with the missionary material we send him. "Mormons" and non-Mormons alike have marveled at the development which has come during brief missionary terms to the multitude of young men whose first public utterances were abbreviated, halting words of thanks for the funds raised for them at their farewell entertainments. Our Heavenly Father is especially good to those whose opportunities for training are limited.

At the same time he is continually blessing us with better means of learning and greater facilities for training, to the end that we may be really prepared to represent him. There is now scarcely a case where the missionary may conscientiously plead lack of opportunity to be prepared.

We bear an authoritative message to mankind. The "Thus saith the Lord" of modern revelation takes precedence over any opinions of men. While our humility must not be lost, our preparedness to speak and act must be raised more closely to the standard of our message if we would gain the ears of the multitude of honest-hearted people among the so-called higher classes.

Manifestly the three short months of special training just before the missionary departs should be a finishing course only. For years before that day, the boy who takes advantage of the Lesser Priesthood activity program is preparing for his call to "go into the world." Let Aaronic Priesthood

leaders and members bear this objective in mind.

There is an old adage which reads: "Be not the first by whom the new is tried, nor yet the last to lay the old aside." During the last year many of us have seemingly found it difficult to let go of the old and take on the new in Priesthood activities, or rather that which seems to be new, for the Gospel plan and Priesthood requirements have been the same from the very beginning, differing only in the method of operation during the different stages of development of man. In our day, with the law clearly stated, with experiences of a generation to build upon, our improvement is only slight. It is true that a great effort is put forth through the Sabbath School to teach us the fundamentals of the Gospel principles. Our Priesthood periods have been mainly lecture periods, our seminary work drill periods. Theoretically all good and very necessary, but have we not neglected the laboratory as a necessary part of our training, that carefully planned training offered through the Priesthood quorums when functioning in the true meaning and purpose of Priesthood work, and especially as this work applies to the activities of the Aaronic Priesthood, "which Priesthood holdeth the keys of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism and the remission of sins and the law of carnal commandments."

Let us compare the above statement with the duties of those holding the Aaronic Priesthood, with a view to determining, if possible, the relationship between the Aaronic and Melchizedek Priesthood, and of fixing the responsibility for Aaronic Priesthood activity duty training. First, through revelation, the Bishopric is charged with this duty. Through the leaders we sustain they are advised to select competent assistants to look after the

detail and work under their supervision and direction. The law as given by the Lord provides that "The teacher's duty is to watch over the Church always, and be with and strengthen them; and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest; and is to be assisted always, in all his duties in the Church, by the deacons, if occasion requires." This is a part of the duty training of the preparatory Gospel, thus laying a foundation built of the theoretical and practical applications of Gospel principles, carefully mixed and applied through contrast of the weak with the strong. "And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go on your way rejoicing. And if any man among you be strong in the Spirit, let him take with him that is weak, that he may be edified in all meekness, that he may become strong also. Therefore, take with you those who are ordained unto the Lesser Priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my Church unto me. Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand? Also the body hath need of every member, that all may be edified together, that the system may be kept perfect."

Unless those who hold the higher

Priesthood magnify their calling, how can we hold those who bear the Aaronic Priesthood for their failure to qualify and magnify their calling? Surely they cannot take these duties upon themselves; and without careful planning and supervision they are deprived of the spiritual growth the Lord intended they should have. And again: "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament. And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. And he may also ordain other priests, teachers, and deacons, and he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize. And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

How many of our young missionaries make their first speech at their farewell, and how few have stood before a congregation of the Church a half dozen times before they are sent out to declare the Gospel message? May we suggest that a careful study of the present Aaronic Priesthood plan as outlined be carefully made by the Priesthood leaders with a view to encouraging young men to prepare for missionary service, which cannot be done in a few weeks, but requires years of patient effort, following the plan of our Lord. Let us keep in mind the promise that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit."

THE PRESIDING BISHOPRIC.



MUTUAL WORK



EXECUTIVE DEPARTMENT

DATES FOR THE JUNE CONFERENCE

It was a happy thought which suggested June as the month when the annual M. I. A. conference should be held. Salt Lake City is then at her best, and her best is something to arouse the admiration of the world. The date this year has been fixed for June 7, 8, and 9, Friday, Saturday, and Sunday. The General Boards have been busy preparing programs which will be instructive and interesting. Finals in the Church-wide contests will be seen and heard. This conference will be no whit behind its predecessors in interest, and it is to be hoped that all M. I. A. workers who can make it possible to attend will be present.

SUNDAY EVENING CONJOINT PROGRAM

June, 1929

WHERE MY HOME IS

The object of this lesson is to impress upon us all the importance of appreciating the city or town where we live. The towns and cities of Utah are, as a rule, noted for their individuality and beauty. The pioneers established settlements in practically every vale and valley of the Great Basin. As a rule the nucleus of every city was a congregation of Latter-day Saints under the guidance of a leader, settled on some stream where water could be obtained for household use and irrigation. Rock and adobe houses were built; meeting and school houses were erected, and it was a rule for every family to plant gardens of roses and other flowers in front of the houses. All cities were patterned after Salt Lake City. Streets were laid out at right angles; water ditches ran parallel to the side walks, and shade trees were set out along the roads. The laws of the cities and

towns required from their beginning the setting out of shade trees, and one of the first laws of Salt Lake City, Ogden, Logan, Provo, Cedar City, St. George, and other places required the people to beautify the grounds around their homes.

Many of the old homes and public buildings remain to this day. It will be interesting for the student to compile a list of these and to find out something concerning their history. Many of the old rock and adobe houses of Brigham City, Willard, Ephraim, Manti, Cedar City, Provo, Logan, as well as other cities and towns of Utah, are still standing. They show fine workmanship; and many of our homes today are patterned after them.

For the program of your meeting, have the members find out something about the public buildings. The first meeting and school houses. Who built them? Under what directions were they built? In Salt Lake City

we have or have had the *Old Council House*, *The Beehive House*, *The Social Hall*, *The Theatre*, *The Old Pack House in the Seventeenth ward* where the University of Utah was first housed, *The City Hall*, *The Devereaux House*, *The Gardo House*, *The Tabernacle*, *The Old Walker Homes*, *The Lion House*, and many other beautiful buildings erected in the days of pioneer life. It will be a useful and interesting hour to tell something of these buildings, and others in your own vicinity. In Fillmore, there is the old State House; in St. George, Manti, and Logan, the temples. Every town and city has its places of worship known as the meeting house. For example, in Heber City, there is the stake house built many years ago, and in its renovated form, it still stands as one of the unique and fine examples of architecture in early-day Utah.

Do we appreciate the beauty of these rare old buildings? If we will find out something of the history of them, we will come to have a high regard for them.

What is it that gives your town individuality and character? Why do you love it as your native home?

Interview some of the pioneers and find out its history. Tell about the mountains and streams; the trees and gardens. In the early days, trees were brought over the plains and planted along the streets and in orchards. Wild flowers were planted and domesticated.

Catherine Fullerton Gerould, in her book called *The Aristocratic West*, has this to say about Salt Lake City:

"Of all the people I have known who have been in Salt Lake City, none has ever taken the trouble to say that it is simply one of the most beautiful towns on the planet. * * *

"I was always wanting to drop into a newspaper office and beg the staff not to bother about pivotal centers and radii. The way to sell Salt Lake is to tell the truth about it; namely, that in itself it is one of the most beautiful things in the world. Short of San Francisco bay, I know of no urban setting in the United States to compare with this. * * *

"Salt Lake is interesting; and there would

be no sense in pretending that it is not the 'Mormon' Church which has given it its interest, as well as much of its beauty, situation apart. Brigham Young, unlike Joseph Smith, the Prophet, was not given much to revelations; but he was assuredly a great pioneer, and a man of powerful constructive mind. To Brigham Young it is due that the barren valley over which he gazed from the mouth of Emigration Canyon is now so densely green with trees; to him we owe the wide and noble streets of the city—never, from the first, allowed to grow up haphazard; he and none other was responsible for the first and promptest irrigation in the Western desert. God himself may have sent the seagulls (it is a penitentiary offense to kill a seagull in Utah) to save the crops from the locusts and the Saints from starvation; but it was undoubtedly Brigham Young who taught the people that their prosperity must come from agriculture. The gold rush of '49 followed close upon the first 'Mormon' exodus, and if the state was to prosper, they could not spare their young men to the California gold fields. So mining was forbidden to them—and, in consequence, Utah is very different from Nevada. * * *

"Utah is a very hard-working state, and hard work has taught it what is worth working for. Fine schools; good water supply; comfortable homes."

Collier's Weekly a few years ago published the following:

"There is no Rocky Mountain community that shows more growth and vigor than Salt Lake City. The streets laid out by the early 'Mormons' are broad and straight, and the modern buildings that are now going up will help to make the coming city one of the foremost in the entire West. The streets are filled with crowds of busy shoppers and active business men. This city, in the heart of what was, a generation ago, the Great American Desert, is now the common pride of 'Mormon' and Gentile. It is a monument, which will be enduring, to the spirit of the Far West and the wisdom of the Pioneers."—*Colliers*, March 11, 1911.

Mr. Frederick Dellenbaugh, of New York, in his *Breaking of the Wilderness*, says:

"It must be acknowledged that the 'Mormons' were wilderness breakers of a high quality. They not only broke it, but they kept it broken; and instead of the gin mill and the gambling hell, as corner stones of their progress, and as examples to the natives of white men's superiority, they planted orchards, gardens, farms, school houses and peaceful homes. There is today no part of the United States where human life is safer than in the land of the 'Mormons'; no place

where there is less lawlessness. A people who have accomplished so much that is good, who have endured danger, privation, and suffering, who have stood the obloquy of more powerful sects, have in them much that is commendable; they deserve more than abuse, they deserve admiration, no matter what may have been their shortcomings in the earlier stages of their career."

So great was the work of the pioneers of Utah that ex-President Theodore Roosevelt said of them on one occasion, in the Salt Lake Tabernacle:

"Here in this State the pioneers and those who came after them took not the land that would ordinarily be chosen as land that yields return for little effort. You took a territory which at the outset was called after the desert, and you literally—not figuratively—made the desert blossom as the rose."

From *Founding of Utah*:

"Salt Lake City was typical of all the settlements of Utah, which were founded upon three leading principles. First, freehold land. All were encouraged to obtain their own homes and land to till. Private ownership was encouraged from the first, and further-

more, says Brigham Young: 'Let all the brethren remember that agriculture is the highest safeguard to all good government, as well as the moral and intellectual development of our people'."

In conclusion, it is well to remember that the city that was founded by the "Mormon" pioneers was founded on something else besides industry and commerce. It had a spiritual life; the religious spirit moved men to great secular tasks, not only in colonizing these valleys but in directing their energies to the building of cities. So, it would be well to conclude your program with a statement of what the spiritual life of your town or city is.

Musical Selections Recommended:

"Make the Home Beautiful"—M. I. A. Songbook, No. 2.

"Our Mountain Home so Dear."

"Dearest Spot on Earth to Me."

"Home, Sweet, Home."

Or similar songs or instrumental selections.

ADULT DEPARTMENT

MARY THE THIRD

A PLAY BY RACHEL CROTHERS. REVIEWED BY ELSIE CHAMBERLAIN CARROLL

In "Mary the Third" is given the attitudes of three generations toward love and marriage. Granny, Mary the First, 75, thinks the young people of today are "rip-snorters" and that they are in grave danger of being contaminated by the things that are going on. Mother, Mary the Second, cannot accept modern views, but she recognizes that the youth of today are thinking nearer the truth than she ever did, and that while they have something dangerous and ridiculous in one hand they have something big and real in the other. Mary the Third, twenty, can't see what life is for unless it is to try things. She has about decided

that free love is the only solution to the whole business.

Mary is being wooed by Hal and Lynn—Hal the dreamer, the philosopher, the poet; Lynn the practical man with a dynamic personality. Both boys have qualities that attract her enormously. She tells Lynn that she thinks she'd rather he were the father of her children than any other man she ever knew, but that isn't everything—there are beautiful mystic, far-away things. She says if the boys were both mixed up together into one man they'd be pretty good, but as it is she doesn't know which she wants to marry.

She will not be satisfied with the kind of love her grandparents had or that satisfied her father and mother. She wants "Something that is beautiful—and beautiful *all* the time."

In order to find out the fundamental things they need to know about each other, and just what kind of love they have, Mary and Hal and Lynn and some of their friends who are also in love have decided to go on a camping trip. Mary explains it to her mother:

"We'll do our own cooking and cleaning up and see how really well and decently we can do it. We think, we know in fact, it's the best way in the world to know each other—to see each other all the time in a sort of messy way—doing things we don't like to do—and sort of getting right down to realities."

There are to be no chaperones to keep them from being absolutely natural. Granny is scandalized at the plan. She says it's a disgraceful and immoral idea even to have come into a nice girl's head. Mother insists that she must quit thinking about it since decent people don't do such things. But Mary thinks it would be a good thing if they did. She says: "People don't know each other before they are married. That's why most marriages are merely disappointing experiments instead of life-long matings. That's why the experimenting ought to be done before marriage."

Mother tells her she can't try things with nothing but danger and disaster in them. She says: "There's nothing new about the relations between men and women and nothing true or right but the same old things that have always been true; and nothing is beautiful all the time."

Mary, however, feels that she must go on with her plan, because what she wants to find out is so vitally important.

The boys come and Mary tells them her mother's reaction. Lynn says he's not so crazy about their scheme anyway. He says if it never should be

understood or accepted, it would be awfully hard on the girls.

Hal complains that Lynn is not really in with the rest of them. That he's only going because he doesn't want to be left out, and doesn't see it as something important to the whole question of love and marriage. He claims that if they haven't courage to live their own lives regardless of other people's moth-eaten opinions, they will never get anywhere, or be any farther along than their parents; and that wreckage of the individual doesn't count in the world's work.

Mary thinks it's so simple to go off and live naturally for two weeks—doing a thing they know in the bottom of their souls is right, and knowing the town will explode with horror, and then marching back with their heads well up and proving that they are finer and more intelligent people than before they went. It's a magnificent test. She warns the boys, however, that they must not make love to her while they are gone—"It's going to be a square deal for all," she says. "And don't forget this—I may not want to marry either of you, and you may not want to marry me."

They decide to go that night after a party, without letting their folks know.

When Mary is ready for the party her father and grandmother insist that she wear something on her head. Her mother gives her a scarf. When Granny asks how mother knows that Mary won't take it off the minute she is out of sight, mother holding Mary close and looking into her eyes answers: "Because I trust her—always—anywhere."

And it is those words that save Mary and bring her back, as she explains to her brother Bobby at four o'clock the next morning after she has pretended to have appendicitis in order to get the young people home. Bobby has fallen asleep on the sofa and is not seen by Mary while she is explaining to Hal and Lynn and the others that

she didn't have appendicitis at all. She says: "I suddenly knew we'd been all wrong. The whole world and life and what it means suddenly flashed before me and I knew we were wrong; that we were destroying something. All at once I saw it the way father and mother would and knew how it would seem to them."

To Bobby when the others have gone—all of them but Lynn horribly disappointed in her—and Lynn happy in the assurance that it is he she loves—to Bobby she confides: "I came back for mother and father. I wanted to do this thing more than I ever wanted to do anything in my life—but just as I was the happiest and the surest, I heard mother say 'I trust you—always—anywhere'—and she stayed right there with me, nearer than she's ever been before, and—well I came back."

Bobby tells her it's a darn good thing she did because Granny has told father about her plan and he is furious. Mary says it makes her sick the way her parents always think everything she wants to do is wrong. She says: "I don't say anything to them about the things they do—but wouldn't I like just to let go and tell them a few. But they are always right."

Bobby and Mary agree, however, that their parents are mighty fine after all. Mary says, "Home and family and you and I are the most important things in the world to them—and they love each other—and a really truly home like ours is wonderful."

They are about to go upstairs to bed when they hear their parents coming and hide.

Father blames mother for what has happened. He says she has failed in her job of taking care of the children. She is so soft and easy with them that Mary has gone off on this wild escapade right under her nose. He is disappointed in her. She hasn't come through as he expected her to; she doesn't seem like the woman he mar-

ried. Mother, very much upset, declares that *he* doesn't seem like a man she ever could have married. In the midst of their quarrel mother sees Mary's suit case, which wasn't in the room before. She rushes out to see if Mary is in her room. Father follows and the children come from their hiding, white and stricken over the quarrel. They had always felt there was something sacred and holy in the relations of their father and mother. Now they decide that since their parents really hate each other they must get a divorce.

When the parents return and the father begins to accuse Mary of defying all the standards of the home and everything they have held sacred, Mary and Bobby tell him they heard the quarrel and it is the parents who have smashed up the sanctity of the home and the ideals of marriage. Mary says she doesn't see that it matters now what happens to her and Bobby since everything is wrong with them.

The parents try to make them see that they are taking the quarrel too seriously. They were worried and upset and not themselves. But the children insist that it is wrong for them to live together if they feel as the quarrel showed they do toward each other.

Granny tells them they ought to be thankful their parents get along as well as they do. She says:

"Life's not all 'skittles and beer' let me tell you. It's modern selfishness, that's the matter. A man and woman have no right to expect to be happy all the time—every minute day and night. Women now-a-days don't know how to manage men. Of course they get the best of you because you're trying to make them think you know as much as they do and they won't stand for it. You oughtn't ever to let them see how smart you are."

Mary maintains that her father and mother undertook the greatest relationship in the world and it hasn't been a success, so now they must separate and start another kind of life.

She says to her mother: "Women will have to change marriage—men never will. At least you come a long way ahead of Granny. Her marriage was on a very low plane. But the interesting side of you as a person, you haven't given to father at all. A woman can't afford to be dependent on a man. She should be able to take care of herself and her children if necessary. She should live with a man only because she loves him. Anything else gives him a horrible advantage. It makes her a kept woman. The biggest, fairest and most chivalrous man on earth can't feel the same towards a woman who lives with him only because she has to be taken care of, as he does to one who lives with him because she loves him."

When Lynn comes to tell Mary's parents that he wants to marry her she declares that she doesn't believe in marriage. She says: "When I got home last night I told Lynn that I loved him—and I do. I love him so much that I can't live without him. But now I wouldn't marry him for anything on earth. I know now that if I'd gone off with Hal and Lynn each alone for a year, we wouldn't have known each other. It takes most

of a lifetime. Marriage is a disgusting, sordid affair that I wouldn't go into for anything. If mother and father couldn't make a go of it, I don't know who can."

Her mother says:

"It isn't our marriage that's wrong, it's what we've done with it."

At the end of the play Lynn repeats the mother's words. "Your mother said it, Mary. There's nothing the matter with marriage—it's what people do with it. What's the use of trying to get rid of the best thing we've got? Why don't we try to make marriage better instead of chucking it? Why don't we make it honest and decent and fair?"

And Mary, agreeing, voices the old, old feeling that has kept marriage going through the centuries—the feeling expressed in almost the same words years before by her grandmother, then by her mother:

"But Lynn, I wouldn't marry you, if I didn't *know* that our love is the love that will last forever. It's different. There can't be any doubt about a love as great as ours—we must make it the most wonderful love in the world."

COMMUNITY ACTIVITY DEPARTMENT

HOME RECREATION

Of the agencies which affect moral values there is none more powerful than those of recreation; amusements, both make and unmake character. The vices of our generation grow out of uncontrolled amusements. The school, the church and the home are in a position to give moral direction to recreation, and of those the home is the most effective.

A favorable condition for character development in the home is provision

for play and recreation. In the light of competing attractions outside the home, which are often unwholesome, it seems imperative that our attention should be focused in this direction.

A prominent psychologist, Groves, writes:

"Commercial and mechanical reaction have not only robbed the family of a part of its former function, they have also affected the family life by their influence upon conduct. No form of public amusement has ever rivaled

the moving picture in the intensity and cumulative effect of its influence."

Wright, a well-known writer of our country, speaking of democracy, says:

"For no present social fact seems to demonstrate in so signal a fashion the defects and drawbacks of democracy as the banality and vulgarity of popular amusements when uncontrolled by an authoritative social and moral tradition. The artificial and senseless excitement of the amusement park, the degradation of the theater, the sensationalism of the movie, the demoralizing accompaniments of professional baseball, boxing and wrestling, stand out in contemporary civilization as convincing evidence that the advance of democratic ideas has meant no improvement or elevation of the popular taste in the matter of amusements."

According to statistics obtained by Harold O. Borg, on one week's attendance of children at motion picture entertainments in one city, almost one-half of the children attend the movies more than once a week, and almost three-fourths of these attend unaccompanied by parents or other adults. This is serious, for careful scientific investigation shows that the tendency toward dishonesty is slightly greater among children who attend movies more than once a week than among children who attend occasionally but less than once a week.

If the home is to offset the tendency toward unwholesome public amusements and avoid the accompanying vices, it must provide the proper recreation. It must provide playrooms and playgrounds. It must provide for the expression of the desire for music, songs and dances. It must satisfy the love of companionship—father, mother, brother, sister, friends. It must satisfy the need for variety by way of toys, pictures, books, visitors. And it must give opportunity for expression—a home library, radio,—intellectual as well as social companionship.

No matter how adequate public or church organizations may be, the fact remains that the home has the major task in determining the life of the child. The newer and more scientific knowledge of child life places the responsibility for a large portion of growth

potentialities, physical, emotional and mental in children on their environment during the pre-school period.

Nothing perhaps is a more vital need in the lives of parents than the power to vision the importance and significance of play in the growth and development of children.

After the childhood stage the youth's attitude towards play, the game, and his formation of habits in the right use of leisure depends in part, at least, on the attitude of parents towards agencies that furnish wholesome activities for youth and the assistance on the part of parents in organizing the boy and girls' day so they have time for play as well as work, and their help in the selection of play opportunities that are of the type the youth needs.

The parents' attitude in these earlier life-periods is reflected and augmented in early and later adolescent and adult life. If the family members play together when children are young, they are likely to play together the rest of their lives. A family re-union and home-comings will be an individual necessity for each member of the family. "The family that plays together, stays together." The home is the place where ideals are developed and the family made the basic unit of our American institutions. There should be in the daily home program a regular time for work and for chores, a quiet period for study, and in a properly regulated home a time for family recreation. Theodore Roosevelt had a sacred hour each day set aside for his family association, and it was his habit to read to his children, and then to walk with them through the gardens of the White House or to play with them on the lawns.

The home is the oldest recreation hall, and the family group, grown-ups and children, was probably the group that first learned to work and play and study together. Sheltered and fed under the same roof, loving and learning and living together, there developed within the group a feeling of com-

radeship, loyalty, fair play and co-operation that resulted in the beautifying of the family life and dwelling-place.

SOCIAL LIFE IN THE HOME

The wise parent welcomes friends of the children into the home, and tries to create an atmosphere of sociability which will draw the young folks towards home, rather than send them out for pleasure. Candy-making, corn-popping, games and music all help to make of the home a social center not easily duplicated.

MUSIC IN THE HOME

Perhaps more vital than any other thing is the social atmosphere born of music. The family which co-operates in planning and saving for the purpose of buying musical instruments will find therein harmony of spirit and purpose. Listening to fine music elevates the soul. It lends an influence of gentle culture, and is a great factor in one's education. Dietitians have advocated the use of music in the home to relieve tension, and bring about the well-being which follows good digestion.

There should be in the home simple but good music with marked rhythm to which children might play or dance. Many musical stories might be dramatized. Songs should be sung with contents within the child's grasp, that they might understand and learn to sing and appreciate them.

The toy symphony is one form of entertainment which affords musical expression in which the children can participate. Simple equipment is necessary: two sticks with sleigh bells attached, small bells, small tin-head drum, kettle lids, small xylophone, and warbler whistle. Steel triangles or bars, tambourine, and hard-wood sticks might be added, the first mentioned to be struck with pieces of metal. Someone who plays the piano should lead the orchestra. The children learn the rhythm of a piece by humming it, and keeping time with hands and feet.

Then they strike or ring their instruments, and the thing is accomplished.

Contests and musical games, music memory training, study of composers and their work, opera given with the help of the victrola, and other interesting variations of musical activities lend spice to home recreational features which cannot be surpassed.

The radio is becoming increasingly significant in home recreation, but it may be harmful as well as beneficial unless care is exercised. By emphasizing the fine musical offerings, and pointing out their beauties, a taste for the better things in this field might be cultivated.

All forms of spontaneous and natural responses to music are desirable. Encourage the young people in the home to discuss their ideas of certain musical phases, and to use their imagination in interpreting the meaning the composers have put into their work. One author speaks of creative listening, by which he means listening to music and at the same time building in his mind the pictures which inspired the composer to his art. As music which goes out over the radio must be converted into electrical waves, and then back into sound waves, so must the message of a musician be carried into the mind of the hearer and interpreted. The artist transposes his feeling by means of notes and harmonious combinations. The listener has the delightful privilege of transposing it back into feeling again.

CONVERSATION, READING AND STORY TELLING

Conversation is one of the finest of arts, and should be cultivated with care and tenderness. Only through practice can one become an interesting conversationalist, and the home is the place where this training should be given. The family meal-time gives excellent opportunity for stimulating and wholesome conversation, and the old saying, "children should be seen and not heard," is becoming obsolete. If

children are never heard at home, it is quite certain that they will not be heard to any advantage when they are away from home.

Reading is very important in the development of proper leisure-time proclivities, and should command the consideration of every thoughtful parent. By providing desirable reading material for children, it is reasonably certain that their taste in literature will be on a higher plane than if they are left to chance influences to guide their choice.

The love of stories is an integral part of almost everyone, young and old, and through this medium many fine ideals may be pictured, and strong points made. There should be no moralizing, but fairies, nonsense, history, nature and people can all be made to live in the minds of children through stories. Many excellent lists are obtainable, and library associations are delighted to furnish names of good story books.

DRAMA IN THE HOME

Drama carries story-telling one step further, for it gives the participants a chance to put their individual interpretation into the actions of other people. Dressing up, dramatizing stories, backyard circuses, and inventive games all are valuable, and children should be allowed fairly free rein in working out their dramatic aspirations. Grown-ups need offer very little suggestion, as the children will feel quite capable of carrying on these affairs if adult approval is present. Many ideals of loyalty, courtesy, generosity and friendliness may be established through the glorifying of these qualities in home dramatics.

HOBBIES AND PETS

A hobby is an uplifting and beneficial influence in the lives of all the members of a family.

"The child who is starved for the lack of pets has failed to that extent

in developing his own personality. * * One great source of social play has been amputated," says Dr. Wm. G. Vinal, and in a survey which was made for the purpose of determining the vital home influences in the lives of several hundred young men and women, it was interesting to note how many classed the keeping of pets among the very important. This form of recreational activity tends to develop the protective instinct, and also the instinct of companionship. No young person should be denied this joy.

Gardening is a natural interest, and one which should be cultivated. The nearness to nature, and the wonder of her processes which result from this activity are invaluable in the education of young people.

PHYSICAL ACTIVITIES

That active games and pastimes are popular is made evident by every group of children turned loose to play, and that this form of activity is beneficial is beyond question or doubt. The sad fact that the games of young people are sometimes destructive to property is due in part to the fact that no proper facilities are supplied them, and they have to do the next best, which frequently is not all it should be. By expending a little time, thought and money, excellent equipment may be provided for the playing of outdoor games, and the unquestioned value of this type of sport be increased.

CONSTRUCTIVE PLAY

Equally important in the leisure life of people is the desire to make things. Give each member of the family an opportunity to satisfy this urge, and many problems will be solved. While it is sometimes much more taxing for a parent to teach a child to do certain tasks, and make certain things than to do it alone, it is far more satisfactory in the long run to give the child an opportunity to do these things for himself.

Small children are quite happy when supplied with scissors, paints, paste and cardboard, with which they can make houses, furniture, dolls, trees, etc. Older girls enjoy doll-clothes, basketry, bead work, stenciling, embroidering, weaving, and such things. Boys begin early with soap-carving and cork and wood whittling, from which they proceed to sawing, and making toys from wood. Among the many articles which can be made by the average boy are the following: bird-houses, kites, scooters, pushmobiles, stilts, and such playground equipment as bean-bag board, basketball goals, swings, teeters, slides, and pet-houses. A tremendous amount of energy may be expended in making these things, and as a result

much mischief and destructive play is eliminated.

The fact that every normal human being has been endowed with similar interests and urges is in itself conclusive that these are fundamental and right. The responsibility of parents includes the obligation to recognize and understand these tendencies and desires, and to provide the natural and beneficial means for putting them into action. The comradeship of parents and children is of inestimable importance in rounding out and perfecting the lives of both, and through no channel can this relationship be more beautifully established than through the channel of sympathetic understanding of the leisure-time activities of both.

Y. M. M. I. A. EFFICIENCY REPORT FOR MARCH, 1929

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	Improvement Era	Fund	Total Points
Alpine	15	21	13	13	15	10	10	22	10	7	136
Bear River	17	18	13	11	16	10	9	26	14	16	150
Box Elder	20	19	16	19	18	10	12	21	13	20	168
Cottonwood	19	19	12	13	18	10	15	32	8	19	164
Deseret	14	17	17	12	12	9	10	27	8	18	144
East Jordan	15	20	12	13	14	9	12	18	---	12	125
Ensign	20	19	11	14	17	10	10	27	17	16	161
Granite	11	13	7	8	12	7	12	16	4	1	91
Kanab	22	21	9	14	10	10	12	36	8	---	142
Lehi	14	16	15	12	13	10	6	7	14	16	123
Liberty	22	18	13	15	20	10	16	34	8	11	167
Millard	9	11	7	6	5	5	3	12	5	5	68
Nebo	19	17	17	10	13	10	6	21	6	12	131
North Davis	16	20	14	10	16	9	8	30	12	14	149
North Sanpete	16	18	10	13	12	8	8	26	6	8	125
North Weber	15	15	11	15	11	10	13	17	10	20	137
Ogden	15	13	7	13	13	7	12	24	6	4	114
Oquirrh	14	12	13	11	8	7	4	17	4	6	96
Palmyra	16	15	14	12	10	7	9	25	8	16	132
Parowan	4	7	4	3	2	3	1	10	3	2	39
Pioneer	16	16	11	11	8	9	13	20	3	11	118

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	Improvement Era	Fund	Total Points
Salt Lake	17	16	10	14	14	9	10	25	7	10	132
Sevier	30	21	14	17	20	10	10	32	7	8	169
South Davis	22	20	15	13	20	10	20	37	9	20	186
South Sanpete	19	20	14	9	17	10	6	25	6	8	134
Timpanogos	10	18	17	11	7	10	11	24	25	23	156
Uintah	9	10	5	10	12	7	7	13	7	9	89
Wasatch	12	12	10	9	9	7	8	15	15	10	107
Weber	18	16	11	12	14	10	15	25	8	15	144
Blaine	5	5	6	11	2	3	---	5	1	4	42
Boise	17	12	12	10	16	8	8	21	10	10	124
Cassia	12	16	14	11	7	7	5	15	11	15	113
Franklin	15	15	14	9	11	8	5	22	19	17	135
Fremont	16	18	15	13	17	10	10	25	13	11	148
Idaho	16	14	15	12	15	10	---	13	10	10	115
Idaho Falls	14	17	12	12	18	8	5	21	12	11	130
Minidoka	8	12	7	11	8	6	4	13	8	10	87
Oneida	15	16	30	24	10	5	5	18	9	8	140
Rigby	4	7	9	5	4	5	3	8	4	5	54
Shelley	9	12	9	16	6	8	3	12	5	7	87
Teton	6	12	1	11	5	5	5	---	1	10	56
Yellowstone	8	9	8	8	7	6	7	12	6	10	81
Big Horn	7	7	3	2	5	3	3	8	7	6	51
Hollywood	17	13	16	11	14	8	11	14	7	11	122
Los Angeles	19	17	19	13	17	9	14	31	14	19	171
Maricopa	18	18	15	13	20	10	8	27	11	14	154
San Francisco	17	12	10	12	15	8	13	19	22	16	144
Star Valley	7	14	9	5	7	5	2	8	5	11	73
Taylor	15	20	19	11	15	8	8	29	15	11	151
Woodruff	15	18	7	12	10	10	5	17	10	10	114
California Mission	15	14	17	13	17	10	4	16	17	22	145
Central States Mission	15	9	27	15	6	9	3	9	2	16	111
N. W. States Mission	16	16	33	14	13	8	8	19	13	12	152

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; every man that tries it finds it so. But a great book that comes from a great thinker,—it is a ship of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, breaking the level sea of life into beauty where it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what treasures it brings to every land, scattering the seeds of truth, justice, love and piety, to bless the world in ages yet to come.—*Theodore Parker*.

“Great minds have purposes, others have wishes. Little minds are tamed and subdued by misfortune; but great minds rise above them.”—*Washington Irving*.



CHURCH EVENTS

The honorable release of Sister Martha H. Tingey as General President of the Y. L. M. I. A. and the selection of Sister Ruth May Fox as her successor is an event which should be mentioned under this heading. Elsewhere in this issue will be found a detailed account of this important charge. Sister Fox selected Sisters Lucy Grant Cannon and Clarissa A. Reesley as her counselors. These three women have had years of experience in Mutual work, and the organization will continue to go forward under their leadership.

* * *

The ninety-ninth annual conference of the Church was held in Salt Lake City, beginning Friday, April 5, and was concluded on Sunday the 7th. During the opening session a veritable blizzard was in progress. So much snow fell that it was necessary to use snow plows to clear the street car tracks, and it remained on the ground until after the conference closed. In spite of the inclement weather, and the additional fact that thousands of people remained at home and listened to the proceedings over the radio, the tabernacle was crowded. Likewise the assembly hall, in which a loud speaker had been placed, was filled to overflowing during the meetings held on Sunday.

* * *

Word has been received from the German-speaking missions that a number of their Boy Scouts are making arrangements to attend the Jamboree which is to be held at Arrowe Park, Birkenhead, near Liverpool, England, from July 31 to August 13 of this year. Scouting has been making remarkable headway in Germany,

Austria and Switzerland during recent years, and such a visit will add impetus to the movement. It is expected that 30,000 Boy Scouts will be in attendance at the Jamboree, probably the largest gathering of its kind in history. A number of Latter-day Saint boys from Utah and other parts of the United States are expecting to be in attendance.

* * *

Alma Greenwood, prominent educator of southern Utah, died March 21, 1929, at Delta, Millard county. Elder Greenwood was born in American Fork, Utah county, October 18, 1854. In 1882, he went on a mission to New Zealand, where he was very successful in making converts for the Church. He was the founder of the Millard Stake Academy and also of the Sanpete Stake Academy.

* * *

The new seminary on College Hill, Logan, was dedicated April 31 by President Heber J. Grant. Presidents Anthony W. Ivins and Charles W. Nibley were also in attendance, and the three brethren addressed the meeting. It is not often that all three members of the First Presidency are able to be in one of the remote stakes at the same time, but on this occasion they spoke in the Logan tabernacle as well as at the seminary.

* * *

Mention was made in the April number of the *Era*, of the installation of nine new members of the General Board of Y. M. M. I. A. On March 20, Superintendent George Albert Smith was in Los Angeles, having been called there in the discharge of his duty as a member of the Quorum of the Twelve. He ate breakfast in that

city, then, in order to attend the meeting at which these new board members were to be installed, he arranged to come to Salt Lake via the air. The plane in which he traveled was a trimotor, twelve-passenger Fokker. The comfortable wicker chairs were arranged on either side of an aisle, and there was a window which could be raised and lowered at will, for each passenger. Ice water and all the conveniences which can be found in a Pullman car were available. Lunch was served at midday. The plane maintained an average altitude of 7,000 feet until Los Vegas was reached and from there to Salt Lake it flew at an average height of 9,000 feet. During the first part of the journey, the air was rather bumpy, but later on they glided along so smoothly that no motion could be felt. The trip was made in six hours, and Brother Smith was in ample time for his meeting. He reports that the view of the lake as they approached it was most beautiful. Every island was distinctly visible, and the picture made by water and mountains was one which, while it

cannot be described, will never be forgotten.

* * *

A report received at the Presiding Bishop's Office from Pres. Reinhold Stooft of the South American mission states that the missionaries laboring in Brazil are meeting with much encouragement. On September 12, 1928, Pres. Stooft, in company with Elders Heinz and Schindler, went to Brazil and commenced work in the neighborhood of Rio De Janeiro. On October 27 two persons were baptized. Brother Stooft's headquarters are in Buenos Aires.

* * *

Word has finally been received at Church headquarters that the officials of Syria, in which land Pres. J. Wilford Booth died, will not permit the body to be removed within a year. As readers of the *Era* will recall, Pres. Booth died in Aleppo, Syria, Dec. 5, 1928, and was buried there. Sister Booth is being accompanied on her homeward journey by Elder Ralph V. Chisholm who was sent to Syria by Pres. John A. Widtsoe.

UTAH'S BOAST OF BASKETBALL

The *New York Times* of Saturday, February 9, has the following:

State pride has long been recognized as one of the dynamic forces in this country. Claims of raising the fattest hogs have vied with claims of the tallest corn. A high official of one of the middle western commonwealths boasted recently that his state had the handsomest governor's wife in the Union.

A full-page advertisement in *The Deseret News* of Salt Lake City proclaims Utah to excel in basketball. The assertion is backed by impressive facts. To the outsider the most interesting thing is not so much whether some other state may, from time to time, best Utah's crack team as it is the method in which basketball has filtered throughout the state, and has been responsible, even in little towns of only 1,500 inhabitants, for the building of gymnasiums.

The Mutual Improvement Association of Utah alone has organized upwards of 800 basketball teams. In every portion of the state the game is being developed, and is fulfilling its double purpose of affording diversion and of encouraging sportsmanship and improving the physique of the young.

Elsewhere, when attempts have been made to arouse interest in community sports, the tendency has often been to concentrate on a single team. Utah is apparently awake to the importance of interesting as many boys as possible in the game, rather than in developing a handful in each community who become specialists.

The Summer Session at the Utah State Agricultural College

Begins Monday, June 10

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LEE EMERSON BASSETT
Public Speaking
Stanford University
E. B. BRANSON
Geology
University of Missouri
MARY SWEENEY
Child Development
Merrill-Palmer Foundation
BIRGER SANDZEN
Art
Bethany College
JEAN BETZNER
Education
Columbia University

W. D. MORIARTY
Merchandising
University of Southern California
MARY WOOD HINMAN
Chicago
Recreation and Dancing
J. B. FITCH
Dairying
Kansas State Agricultural College
THOMAS A. BEAL
Economics
University of Utah
L. JOHN NUTTAL
Education
Brigham Young University
LOFTER BJARNASON
Education
State Department of Education

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JESSIE MAY AGNEW
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SPENCER YOUNG
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University of Illinois
FORREST C. ALLEN
Basketball and Physical Education

C. S. LEAF
Swimming
Brigham Young University

Special Lecturers

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Dr. L. L. Bernard, Professor of Sociology, University of North Carolina, lecturer on South America.

Dr. Joseph R. Geiger, Head of the Department of Philosophy and Psychology, College of William and Mary.

Miss Helen Guest, Representing the National Committee for Visiting Teachers, New York City, offering courses pertaining to the visiting teacher and her problems.

Miss Julia Letheld Hahn, Supervisor of Kindergarten and Primary Grades, San Francisco, California. Member of summer session faculty, Teachers College, Columbia University, 1928.

Dr. Edward M. Hulme, Professor of History, Stanford University, author of one of the best known books on the Renaissance and the Reformation, offering one course in this subject and one on contemporary European civilization and culture.

Dr. Obed S. Johnson, of Stanford University, offering two courses in Oriental history and civilization.

Dr. Edward M. Gwathmey, Professor of English, College of William and Mary.

Dr. Charles McKinley, Professor of Political Science, Reed College.

Dr. John G. Rossman, Assistant Superintendent of Schools, Gary, Indiana.

Dr. R. D. Russell, Professor of Secondary Education, University of Idaho.

Miss Florence Sommers, of New York University, Supervisor of Physical Education, Baltimore.

Dr. Robert J. Sprague, Professor of Economics, Rollins College.

Miss Alvaretta West, of Cleveland, Ohio, in Music Appreciation.

Dr. Louis Wolsey, Chancellor of the Jewish Chautauqua Society of Philadelphia; series of lectures.

To this list of out-of-state visiting faculty has been added J. Spencer Cornwall, Supervisor of Music, Granite School District; Miss Caroline Parry, art teacher who has had extensive training in New York; and Dr. J. T. Worlton, Assistant Superintendent of Schools, Salt Lake City.

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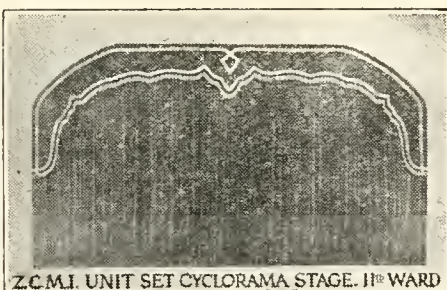
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH



FOR ENGAGEMENT
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WEDDING RINGS

Come to JENSENS
Cash or Terms

JENSENS-JEWELERS
71 MAIN ST. EST. 1875



Z.C.M.I. UNIT SET CYCLORAMA STAGE. 11th WARD

We Specialize in making up
**Stage Curtains and
Draperies**

Modern and up to the Minute.

Our work shop is equipped with the very
latest appliances.

**Call at Z. C. M. I.
Drapery Department**

*Let Our Decorator Give You an Estimate
FREE OF CHARGE*

Advertising Policy of the Era

We accept only the highest class of advertising. We recommend to our readers the firms and goods found in our advertising pages

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Beneficial Life Ins. Co.
Bennett Glass & Paint Co.
Brigham Young University
Daynes-Beebe Music Co.
Deseret Book Store
Deseret News
Dinwoodey Furniture Co.
Fleischmann's Yeast
Jensens Jewelers
Keeley Ice Cream Co.

L. D. S. Business College
Modern Furniture Co.
Salt Lake Stamp Co.
Southern Pacific Lines
Utah Home Fire Ins. Co.
Utah Power & Light Co.
University of Utah
Utah State Agricultural College
Zion's Co-operative Merc. Inst.

Colored Lady: "Ah wants to buy one cent's worth of insect powder."

Drug Clerk: "But, lady, that's too small a quantity to wrap."

Colored Lady: "Ah don't want it wrapped—just blow it down my neck."

* * * *

"Will you join me in a bowl of soup?"

"Do you think there'd be room for both of us?"—*Purple Parrot.*

* * * *

"I do hope you keep your cows in a pasture," said Mrs. Newlywed as she paid the milkman.

"Yes, madam," replied the milkman, "of course we keep them in a pasture."

"I'm so glad," gushed Mrs. Newlywed, "I have been told that pasteurized milk is much the best."—*Watchman-Examiner.*

The Electric Home is the Modern Home

Our new combination rate enables everyone to enjoy electric cooking, electric water heating, electric refrigeration and the great number of other home electric appliances which make home more beautiful and restful and give service that is safe, clean, and always dependable.

Utah Power & Light Co.

Efficient Public Service

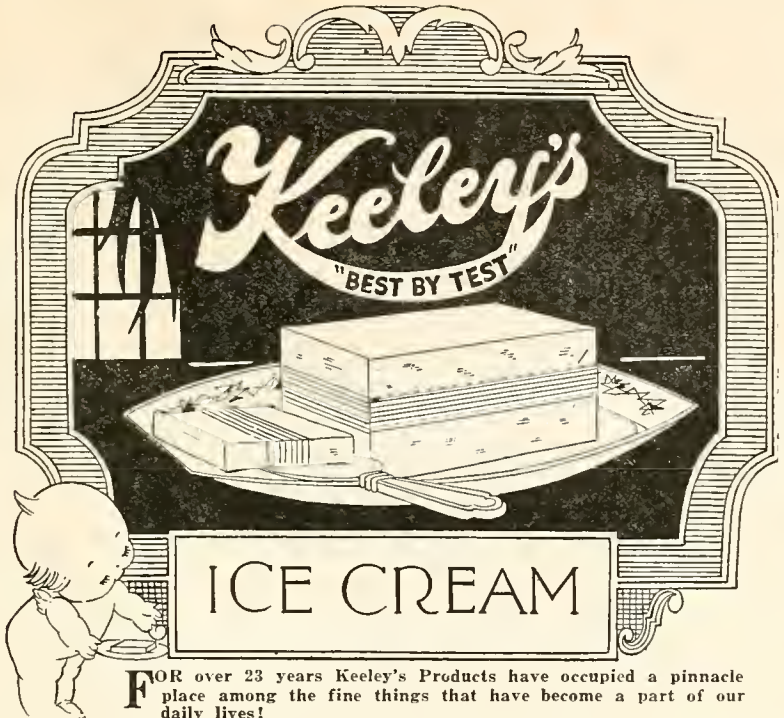
Call
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Keeley
Dealer
For

KEELEYS
PACKAGE
ICE
CREAM
BRICK

25^c pt.

50^c qt.

Extra
Packed
in
Ice



FOR over 23 years Keeley's Products have occupied a pinnacle place among the fine things that have become a part of our daily lives!

“Back to the Home!”

“Back to the Home”—the slogan that’s ringing round the country—sponsored by none less than the President of the United States himself, is his expressed and forceful support of the great Better Homes Movement, and supplemented by the great leaders of national thought throughout the length and breadth of the land. It is a trend in a safe and sane direction. *Home*—the place where there is rest, relaxation, comfort, rejuvenation—the place of refuge and retreat, after the strenuous daily life of present times. The *better* our homes, the *greater* our recuperative possibilities.

73 Years of Home Furnishing Experience and Continuous Growth.

THERE IS A REASON



ESTABLISHED 1857
DINWOODEY'S
“GOOD FURNITURE ”

SALT LAKE STAMP CO.

43 West Broadway

SALT LAKE CITY, UTAH

Phone Was. 3097

BADGES
BAGGAGE CHECKS
BRASS LABELS
BURNING BRANDS
CEMENT IMPRESSION LETTERS
CELLULOID BADGES
CORPORATION and NOTARY SEALS
DOG LICENSE CHECKS
EAR TAGS FOR LIVE STOCK
HAND MADE STEEL STAMPS
HOTEL KEY TAGS
INKS: FOR PADS AND STENCILS
DOOR NUMBERS

LEAD SEALS AND PRESSES
LICENSE PLATES, FOR CITIES, etc.
MEDALS
MEMORIAL PLATES
RUBBER STAMPS
STENCILS
SIGNS: BRASS, BRONZE, etc.
SIGN MARKERS
STEEL STAMPS
TICKET PUNCHES
TALLY REGISTERS
TOOL CHECKS

CHURCH ANNOUNCEMENT BOARDS A SPECIALTY

Smith: "Are you getting a new car this year?"

Jones: "Yes. That is, as soon as I've paid for the one that I had before the one I've got now."—*Life*.

* * * *

"Jimpson is very attentive to his wife, it appears."

"Yes; he always oils up the lawnmower for her before he goes to the office."—*Cincinnati Enquirer*.

* * * *

"Should a husband keep anything from his wife?" asks a writer.

"Enough for lunch and carfare," we should say.—*Boston Transcript*.

* * * *

About time for some of these scientific advertising men to discover that cigarettes are full of vitamins.—*Marshall County (Minn.) Banner*.

ROUND OAK FURNACES

New 1929 Furnaces Cast Iron and Steel
New Low Prices, \$85 and Up

Furnaces for all Buildings

Estimates and Catalogue Sent on Request

50 Years Service in Utah

Come and See Them on Display at the

MODERN FURNITURE CO.

Phone Was. 7187 or Was. 6205

234-236 So. State

Salt Lake City

Wedding Announcements and Invitations

Be sure to see us before ordering your announcements or invitations. If you are unable to come in, don't hesitate to write for samples and prices. You should entrust this work to a firm that assures you the newest in style and correctness in taste. Our line is complete.—Printed, Process Embossed, and Engraved, Prices are right.



The Deseret News Press

29 Richards Street

Salt Lake City

A ZEST FOR LIFE

A healthy appetite, a vigorous enjoyment of the day's doings, a lively interest in the happenings of the world—these are the attributes only of the healthy body, free from all devitalizing impurities.

Three cakes of Fleischmann's Yeast, eaten regularly every day, one before each meal or between meals, plain or in water (hot or cold), stimulates digestion, banishes constipation and keeps the body fresh and clean internally.

FLEISCHMANN'S YEAST

At All Grocers'

Fire Is No Respector Of Persons

You may wait till tomorrow to insure
but the fire may not.

"See our agent in your town"

UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO., General Agents

Salt Lake City, Utah

"For the Adornment and Protection of All Surfaces"

Use

BENNETT'S
"Property Life Insurance"
PAINT PRODUCTS

Buy them from your local dealer



ASK YOUR DEALER FOR
Z. C. M. I. FACTORY-MADE

**CHILDREN'S
ALLOVERS**

In khaki and white-
backed Denim for Boys

Khaki and Peggy
Clothes, Dutch Cut for
Girls

Boys' Playsuits

Sizes 1 to 8. In khaki, jeans, and white-backed
Denim

The Famous

**Mountaineer
Overalls**

GIVE SPLENDID
SATISFACTION



**Suppose We Should Guarantee You the Fulfilment of these
Desires—Would You Not Think it Marvelous?**

Your income to continue even though accident or illness should suddenly snatch you away or render you unfit for work. An income for your wife—a college education for your children. The ownership of your home in ten years from now. The possibility of retirement and the joy of travel and leisure in your later years.



Impossible? Absolutely not. These dreams can be realized if you act now—Make today's hopes realities tomorrow.

A Beneficial Policy is the Key to Success
Blots out your worries—Brings peace of mind

Beneficial Life Insurance Co.

Home Office, Vermont Bldg.—Salt Lake
HEBER J. GRANT, President E. T. RALPHS, Manager

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